

APRIL 1965

SUNDAY SCHOOL COURSE NUMBER	USERS										CONTENTS										Months Ending	
	1	1a	3	5	7	9	11	13	15	17	21	25	27	29	Other	Other	Other	Other	Other	Other	Other	Other
SPRING SETTINGS FOR TEACHING MOMENTS																						
Photo, Lucien Boun; Author, Richard E. Scholle																						
147			6/13 (24)		5/20 (20)		4/25 (15)		6/20, 27 (24, 25)	6/20 (20)												
RESISTING EVIL AND GAINING THE REIGNANT LIFE																						
by President David O. McKay																						
124																						
by P. Wendell Johnson																						
LIFE'S GREAT ADVENTURE IS THE PURSUIT OF TRUTH																						
by Lorin F. Wheelwright																						
130																						
by Otelle W. Tyndall																						
RELATIONSHIP OF JESUS CHRIST TO GOD																						
by Henry J. Neufuss																						
132																						
OF PEACE AND LOVE																						
134																						
by Richard D. Fall																						
THE BLESSINGS OF TEMPLE MARRIAGE																						
by Elder Riley L. Christensen																						
136																						
DAVID O. MANN, A MAN WITH A SECRET																						
by Norman Vincent Peale																						
138																						
LOVE IN MAY AND BEGINNING OF SUMMER																						
140																						
URGENCY OF A MONTHLY CHURCH																						
by General Superintendent George R. Hill																						
142																						
ABOUT HIS FATHER'S BUSINESS																						
(A Little-picture Story) by Marie F. Fell																						
143																						
ENTOURNMENT OF CHRIST																						
Artist, Guericke; Author, F. Donald Tabbell																						
145			6/27 (26)	5/9 (29)																		
GOO'S LAWS																						
by Ronald W. Johnson																						
146																						
A CHALLENGE TO SUPERINTENDENTS																						
(Superintendents) by General Superintendency																						
148																						
CONTINUING STUDENT-TEACHER RELATIONSHIPS																						
(Teacher Improvement) by Thomas J. Parnley																						
150																						
SUNDAY SCHOOL MUSIC FOR THE MONTH OF JUNE																						
by Alexander Schreiner, Mary Westberry																						
152																						
CALLING OF A MONTHLY CHURCH																						
by Clair W. Johnson																						
154																						
RESEARCH IN COLONIAL AMERICA																						
by Leslie H. Wadsworth																						
156																						
LOVE THY NEIGHBOR AS THYSELF																						
by Leland H. Manton																						
158																						
A COVENANT AND A PROMISE																						
by Virgil H. Johnson																						
160																						
SEVEN WAYS SERVE GOD																						
by H. Don Peterson																						
161																						
ROLE OF THE STATE ADVISER																						
(Junior Sunday School) by Hazel F. Young																						
162																						
HOW TO LIVE TO BE 115																						
by Gertrude N. Bailey																						
163																						
KNOWLEDGE OF THE BOOK OF MORMON																						
by Iris W. Stiles and others																						
164																						
CHRONOLOGY OF THE BOOK OF MORMON																						
Courtesy LDS Dept. of Education																						
165																						
TROPICAL MONARCH																						
by Wendell J. Ashton																						

First number is the month; second number is the day.
 Number in parentheses is lesson number.
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Dates indicate month when enrichment material applies to specific lesson content.
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M=Music; A=Administration; L=Library.

Includes "The Best from the Past";
 Includes "Colorful Edition for Ballistics";
 Includes Answers to Your Questions; Memorized
 Includes "A Leader Has Courage";
 Includes "Coming Events, Surement Gains and
 Includes "What May I Do for You?"

Resisting Evil and Gaining the Abundant Life in A Selfish World

by President David O. McKay

*At Jacob's well in Samaria, Jesus said to the woman, ▶
"But whosoever drinketh of the water that I shall
give him shall never thirst."*

—John 4:14.

These are perilous times, but they can be weathered if youth will but aspire to high ideals. Degenerating forces in the world are rampant, but they can be resisted if youth will cherish right thoughts. The age-old conflict between Truth and Error is being waged with accelerating fury, and at the present hour Error seems to be gaining the upper hand. Increasing moral turpitude and widespread disregard for the principles of honor and integrity are undermining influences in social, political, and business life.

I believe with all my heart that most young people want to live the abundant life; they want to live and have a good time and not be deceived by an improper way of getting that good time. They need teachers and leaders who live the upright life and who conform to the highest ethical standards. The religious teacher has the greater responsibility; for in addition to his belief in the efficacy of ethical and moral precepts, he assumes the responsibility of leading youth into the realm of spirituality! Jesus prayed to the Father,

And now I am no more in the world, but these are in the world, and I come to thee. . . .

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (John 17:11, 14, 15.)

(For Course 9, lesson of June 6, "A Leader Stays away from Evil"; for Course 13, lessons of May 2, 9, and 30; "Repentance" and "Obedience"; for Course 15, lessons of June 20, 27, "America, A Cradle of Democracy" and "Alma and His Problems"; for Course 17, lessons of June 20 and July 4 and 11, "Way of Salvation," "Sin," and "Overcoming Sin"; of general interest; and for Family Home Evening lessons Nos. 13 and 15.)



Painting by Carl Bloch.

Thus, in perhaps the most impressive prayer ever offered, Jesus prayed for His disciples on the night that He faced Gethsemane. Nor did He plead for His disciples alone, but, as He said,

Neither pray I for these alone, but for them also which shall believe on me through their [the disciples'] word. (John 17:20.)

In this text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the book of Abraham by the Eternal Father to His fellow intelligences:

. . . We will make an earth whereon these [organized intelligences] may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24, 25.)

(Continued on following page.)

And so our place in this world is divinely appointed. We are not to be out of it. Christ Himself prayed that we should not be taken out of it.

Man a Dual Being

Man is a dual being; and his life, a plan of God. Man has a *natural* body and a *spiritual* body. Man's body is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man, and consequently to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires, its passions. Too few recognize that the *real man is an immortal spirit*, which "intelligence or the light of truth," animated as an individual entity before the body was begotten, and that this *spiritual entity with all its distinguishing traits will continue after the body ceases to respond to its earthly environment*. Said the Saviour: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.)

As Christ's pre-existent spirit animated a body of flesh and bones, so does the pre-existent spirit of every human being born into this world. This is the first basic truth of life.

The question, then, is: Which will give the more abundant life—pampering our physical natures, or developing our spiritual selves?

Man Has Free Agency

Man's greatest endowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom. If a man feels circumscribed, harassed, or enslaved by something or somebody, he is shackled. That is one fundamental reason why Communism is so diabolically wrong.

Indulgence

Equal in importance to the consciousness of soul-freedom is the consciousness of self-mastery. Indulgence in appetites and desires of the physical man satisfy but for the moment and may lead to unhappiness, misery, and possible degradation; spiritual achievements give "joy not to be repented of."

Spiritual Progress Demands Effort

From the 40 days' fast on the mount of temptation to the moment on the cross when He cried in triumph, "It is finished," Christ's life was a divine example of subduing and overcoming. Full of significance are His words spoken in His farewell address to His disciples:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have

tribulation: but be of good cheer; I have overcome the world. (John 16:33.)

One scientist who has just glimpsed these eternal truths says this about keeping the moral law:

Moral Law imposes disinterestedness; it orders that which is disagreeable, hard, and painful. Its requirements often revolt the flesh whose sole ambition is to persist and to enjoy. It demands the throttling of selfish sentiments for the sake of something which is still obscure to those who do not have faith, but which is even more powerful than the instinct of self-preservation: human dignity. The profound awareness of this dignity imposes a highly moral existence and paves the way to spirituality. And the greatest miracle is that this cruel law has won the universal respect of man who sometimes uses his intelligence to combat it, thus affirming its reality.

The joys it procures compensate for the sacrifices it demands. The sentiment of duty accomplished is accompanied by a kind of total satisfaction which alone gives true peace of soul. The moral man—in olden days one would have said the virtuous man—spreads happiness and good will around him, or, if happiness is impossible, the resignation which takes its place. (From *Human Destiny* by Lecomte de Nouy.)

There are thousands, millions, of men and women who have high standards, and we do not have to yield to the few who fail.

Now, having in mind these four fundamental facts of life—(1) the dual nature of man; (2) his freedom of choice and his responsibility therefore; (3) indulgences contrary to one's conscience leave heaviness of heart and unhappiness, while spiritual achievements always give joy; and (4) spiritual progress demands effort—there are eight difficulties to consider.

1. The Sabbath Day

Is it better to cherish Church ideals on Sunday or to indulge in Sunday sports? This is simply a question of physical pleasure or spiritual development; and in that regard we should keep in mind the following: First, it is a day of rest, essential to the true development and strength of the body, and that is a principle we should publish more generally abroad; and we should practice it. A second purpose for keeping holy the Sabbath day is mentioned in one sentence of modern revelation: "... That thou mayest more fully keep thyself unspotted from the world. ..." (Doctrine and Covenants 59:9.) That is a glorious sentence!

Third, keeping the Sabbath day holy is a law of God, resounding through the ages from Mount Sinai. You cannot transgress the law of God without circumscribing your spirit.

Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history—Christ's resurrection and His visit as a resurrected being to His assembled apostles.

Now, if a person wants to indulge in bodily exercises and amusements, he cannot do it on the Sabbath day with impunity.

2. Choosing Companions

Having in mind our basic truths, this question is a simple one—whether to choose companions who appeal to our baser natures, or those who inspire us always to be at our best.

Choose good companions, and find among them those with whom you should like to go through life and eternity.

3. Observing the Word of Wisdom

Obedience to the Word of Wisdom develops greater spiritual power—that spiritual power which comes from resistance. Of the virtue of self-control, consider the following:

*The soul that is worth the honor of earth,
Is the soul that resists desire.*

It is better in youth to say, "No, thank you," when tempted to indulge in things which create an appetite for themselves. Be a master, not a slave. Look around you, and you will see the slaves to appetite; unfortunately, women are numbered among them. Where is the spiritual power in these future mothers?

4. Does Active Membership in the Church Inhibit or Enhance One's Freedom and Development?

Can you think of any organization in the world in which a person can serve more effectively in an organized way than he can in The Church of Jesus Christ of Latter-day Saints? Now I mention service and character because those are the only two things which we can take with us in a few years, when we leave this world.

The question is: What have you made of yourself—your character? And what service have you rendered to others?

*Supposing today were your last day on earth,
The last mile of the journey you've trod;
After all of your struggles, how much are you worth,
How much can you take home to God?*

*Don't count as possessions your silver and gold,
Tomorrow you leave these behind,
And all that is yours to have and to hold
Is the service you've given mankind.*

—Anonymous.

5. Chastity

The dominant evil in the world today is unchastity. He who is unchaste in young manhood is untrue to a trust given him by the parents of the girl; and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness, suspicion, and discord in the home. Do not worry about these teachers who say something about inhibitions. Just keep in mind this eternal truth that chastity is a virtue to be prized as one of life's noblest achievements. It contributes to the virility of manhood. It is the crowning virtue of womanhood, and every red-blooded man knows that is true. It is a chief factor to a happy home; it is the source of strength and perpetuity of the nation.

6. In the World but Not of the World

There is no loss of prestige in maintaining in a dignified way the standards of the Church. You can be "in" this world and not "of the world." Keep your chastity above everything else!

7. The Value of Doing Right

"Tell me what you think about when you do not have to think, and I will tell you what you are."

Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come.

8. Getting Back on the Moral and Spiritual Highway

Think of the prodigal son who first "came to himself" before he turned his face homeward. Come back home, back to the path of virtue; but sense your own evil, and remember that there might be many who have been hurt on your way down.

When a man asked how he could help those he had injured, particularly in slander, a good, wise old man took a sack of feathers, scattered them, and then said: "Now, try to gather them up."

He said, "Oh, I cannot!"

That is just it. Let us be careful that we have not wounded people, and hurt them as we have been going down selfishly on the road of indulgence.

Young people: Is it the body you are going to serve or be a slave to, or is it the spirit you are going to develop and thus live happily in this life and in the world to come?

Resist evil, and the tempter will flee from you. Keep your character above reproach no matter what others may think or what charges they make; and you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished!

Library File Reference: Gospel living.

One of the oft-quoted but seldom understood statements from the Saviour's teachings is that one spoken to the Jews: "... Ye shall know the truth, and the truth shall make you free." (John 8:32.)

Young people may well ask how a knowledge and application of truth can make them free. The answer is not difficult to state, but it is not easy to live with. Their behavior—spiritual, intellectual, emotional, and physical—determines how much freedom they have or to what degree they will be in bondage. People behave according to what they know and how they feel. Hence, "knowledge," in this broad sense, determines behavior.

FREEDOM FROM BONDAGE

*by P. Wendel Johnson**

Correct knowledge is truth; that is, it is in harmony with eternal principles. This means that "truth," when adhered to, is protection. Truth is power, and it allows people to remain free through obedience. Freedom means not to be enslaved by wrong habits, thoughts, and compulsions. Freedom demands that people refrain from harmful associations—associations that restrict them from enjoying long-term safety.

There are, for the sake of clarification, two dimensions of bondage or freedom—physical and spiritual. However, they are closely related. Young people have the freedom to determine what their bodies shall do, the things that shall go into them, and how they will respond to their physical appetites and desires. Likewise, young people may elect spiritual freedom or spiritual bondage. They may possess a healthy, positive outlook toward their Heavenly Father, their fellowmen, and themselves; or they may have a distorted picture of all three.

(For Course 9, lesson of June 6, "A Leader Stays away from Evil"; for Course 13, lesson of May 30, "Obedience"; for Course 15, lesson of June 6, "From Bondage to Freedom"; of general interest; and to support Family Home Evening lessons Nos. 3, 9, and 13.)

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Freedom or bondage depends primarily upon their daily thinking and actions. Thoughts of today are dreams of tonight and actions of tomorrow.

How are people, young and old, led into bondage? Moroni says that bondage comes with the spirit of indifference. When people fail to make a stand for that which is right, for that which they know to be true, they slip into the chains of bondage. There is no lasting freedom without the conscientious acceptance of personal responsibility. People must take action if they expect to retain or obtain freedom.

Secret combinations, selfish cliques, and the wrong everyday crowds can also contribute to loss of freedom. (See *Ether* 8:24, 25.) The negative social pressures that result from such associations not only stunt personal growth and development but do harm to one's fellowmen. These kinds of relationships are particularly easy mediums through which Satan can work. They are the hotbeds in which he plants his seeds of destruction.

It also takes courage to refrain from physical habits that lead to bondage. Today's colorful advertisements glorify uncontrolled physical gratification, but they fail to tell of the freedom that is lost when people become controlled rather than remain in control. Freedom has indeed been forfeited when individuals let the poisons of alcohol and tobacco dictate to them. These enemies of freedom tell young people when to wake up for a cigarette, when to take time out from work for a smoke or a drink, and how much money they are to spend for the enslaving drugs. Glittering advertisements fail to tell that cigarettes and liquor are debilitating to physical, spiritual, and mental health. These poisons place people in bondage by adding to their nervous problems, subtracting from their mental powers, multiplying their aches and pains, and discounting their chances of success.

One does not have to be in prison or be captured by a foreign enemy to be in bondage. His bondage is just as real when he loses control over his own physical desires and impulses. King Benjamin stressed the importance of mastering appetites and passions in such a way that the forces of nature might be used for the good of man and not to his detriment.

When a young man or woman obligates himself too greatly in some financial contract, a part of his freedom is lost. Someone else gains control over him and his resources; another person dictates quite realistically how long the young person shall work and what the consequences will be if he fails to meet

his agreement. This is an example of bondage. The price for temporary satisfaction is much too high—he must avoid paying such prices.

But how does he destroy the shackles of bondage and enjoy freedom? In the final analysis there is only one way. Mosiah gives the key: "... Therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives." For "... under this head ye are made free, and there is no other head whereby ye can be made free." (Mosiah 5:8.)

One forms his habits, and then his habits form him. To remove himself from bondage—from those habits which keep him physically, mentally, and spiritually impaired—an erring person must first recognize the areas of his bondage. Then he must have a sincere, determined desire to become free of them. He will do those things which he most wants to do. If his spirit becomes master, he will do that which the spirit wants to do. If his physical body is master, he does that which the physical body desires.

By stern self-discipline and seeking the encouragement and help of Heavenly Father, ones parents, good friends, and teachers, undesirable habits and concepts can be broken and replaced with new ones. Each person who will enter into a partnership with those who are "on the Lord's side" will gain the additional help and strength needed to progress towards perfection. But freedom cannot exist without personal effort.

Freedom from bondage comes when one gains control over his emotions—temper, jealousy, hate,

envy, lust, etc. Freedom is his to enjoy when he tells the truth and channels his thoughts, desires, and actions into conformity with the standards of the Gospel.

The challenge for all is to seek (1) freedom from physical habits and temptations that cause one to lose harmony with and love of God; (2) freedom from associations that would defile the mind and spirit. Israel is a covenant people. They have promised God that they would obey Him so that He might bring His righteous works to pass.

The freedom that comes from clean thinking, and the courage to put into action earthly and spiritual truths, will bring peace and joy. Everyone needs the freedom to live happily in the present, to plan for the future, and to maintain continually the goal of eternal life. He needs freedom to fulfill his covenant with God. This freedom comes, has come, and will continue to come as a gift from God, if he honors the contract and truly becomes a seeker after truth. It is given for his joy and happiness.

Freedom is not a stagnant thing. It can be exchanged for bondage through carelessness and by submitting to the evil designs of men and Satan.

The Book of Mormon shows that freedom from bondage is worth fighting for. (See *Alma* 43:45-54.) Who would not fight for freedom of home, family, physical cleanliness, and moral virtue? For those who maintain and guard their freedom, and deplore bondage, the Lord has promised all that He hath. (See *Doctrine and Covenants* 84:38; 132:20.) He who is in bondage cannot enjoy the full spirit or presence of his Heavenly Father. The straight and narrow path is the corridor that leads to freedom.

Library File Reference: Freedom.

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I BELIEVE . . .

Life's Great Adventure Is the Pursuit of Truth

A Question of Direction

We begin with a short drama involving four roles: student, teacher, parent, and counselor. As reader, you may play any one of the roles.

A bright, young college student found himself in a quandary similar to that of a confused tourist in a foreign land. He needed directions past diverging highways. He was disturbed by the apparent conflicts of belief held by his teacher in school and those held by his parents. To solve his dilemma he did what many tourists do, he asked advice. In this case he sought out a good man in a high position. But something went wrong. Instead of clarity he developed greater confusion. He said, "I had hoped to find understanding and direction. Instead I was rebuked and told not to take such classes." After some hesitation he picked his route, which has not yet brought him into harmony with the beliefs of his parents nor the wisdom of their religion.

What went wrong? (1) Did the student really seek the truth? (2) Did his teacher know the truth? (3) Were his parents honestly expressing their beliefs? (4) Was the adviser competent?

Whether teacher, parent, or adviser, you should ask yourself the following questions to clarify your own attitudes and motives, and to appraise your competence to help an inquiring mind.

1. Am I the person who can best advise this inquiring student? (Am I really interested in *his* welfare?)

2. Do I understand where he is trying to go? (Or do I assume he wants to duplicate my own footsteps?)

--- (For Course 17, lesson of June 13, "Mission of Jesus Christ"; for Course 29, lesson of August 29, "Why Is Man Here?"; and of general interest.)

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by Lorin F. Wheelwright*

3. Am I adequately informed in the fields of his inquiry to speak intelligently with him? (Have I kept myself aware of new knowledge in areas vital to him?)

4. Do I think through ideas so clearly and logically that he will seriously consider them? (Or am I relying on the force of my prestige or my dogmatism to win him?)

5. Is there any language barrier between us? (Do we clearly understand each other's meaning?)

The substance of these questions applies not only to a person trying to advise another, but to anyone trying to orient himself in a world of "exploding knowledge." In first person, they challenge each one of us as we embark on a pursuit of truth.

1. Am I really concerned for my own welfare?
2. Are my goals clear?
3. Am I well informed?
4. Am I thinking straight?
5. Can I express what I mean?

We Should Share Knowledge and Belief

To help inquiring minds grow and develop, we must be concerned with the worth of individuals, the value of goals, the power of facts and ideas, the processes of thought, and the means of expression. By sharing knowledge and belief one with another, we challenge ourselves to enlarge our viewpoint and to pursue truth with unrelenting energy.

With these concerns prodding us onward, the editorial committee of *The Instructor* magazine has undertaken a project to assist its readers in certain areas that are often troublesome. Under the leadership of one of its most distinguished members, Dr. Henry Eyring, a series of articles is planned which will help advisers of youth, and individuals concerned with their own personal development, to grasp in broad outline the dimensions of our contemporary



◀ *There comes a time in everyone's life when crucial questions pertaining to the purpose and direction of life must be answered and understood.*

Each author has been selected with two major criteria in mind: his personal conviction of the importance of religion in life, and his knowledge of a specific field of study which has taken him to the threshold of the unknown.

This series will appear under the general title, "I BELIEVE." Each assignment places the responsibility on each author of stating his propositions clearly and convincingly, and it leaves to each reader the challenge of weighing the evidence and making up his own mind. Authors have been invited to express their views forthrightly, not as Church doctrine, but as their personal beliefs as members of the Church and as serious students in their own right.

It is the concern of *The Instructor* Committee not to inflate the problems under discussion beyond their importance. Controversy, for the purpose of exploiting conflict, is definitely not our aim. Rather, it is our purpose to bring these problems down to size in relation to basic religious beliefs and practices. It is the conviction of the committee that these problems are normal for the inquiring mind to pursue in today's world, and that a faithful Latter-day Saint need never lose his faith because he seriously studies problems.

It is anticipated that on some questions to be raised, good Latter-day Saints will not all be in agreement one with another. During a planning session, one member of the committee raised serious questions on one point, stating that he simply did not arrive at the same conclusions as Brother Eyring. In response, Brother Eyring said that he had never

(Continued on following page.)

world of scientific thought and to apply its contributions to expanded personal understanding and development.

The articles will appear monthly and will treat such far-reaching concerns as "Cosmic Design," "In the Beginning," "The Relatedness of Living Things," "Patterns of Inheritance," "Powers of the Human Mind," "Guides to Human Destiny," "The Future as Mirrored in the Past," "Man as a Social Being," etc.

disagreed with anyone whom he respected more than this colleague. It is hoped that this attitude of respect for honest differences will prevail throughout the series, and we hope it will dispel in readers any fear of honest inquiry.

Truth Is a Prize Worth Pursuing

Jesus said, "... If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (*John* 8:31, 32.) Taken in its broadest dimensions, this freedom is the kind of liberation of which our finite minds can only catch a glimpse.

We use the term "liberal education" freely in our society, and we sometimes become mired with the bad connotations of the word "liberal." In the sense that Jesus used the word "free," the word "liberation" takes on the shade of meaning which true learning must bear to free the human mind and spirit from the bondage of ignorance.

When we examine the life of Christ on this earth and grasp some of its dimensions, we sense the tremendous liberation which He possessed from the ignorance which bound His contemporaries. His focus on the relative importance of certain truths for the purpose of teaching His associates what they needed most is of great significance to us. He seems to have made it His business as well as His "Father's business" to perceive the greatest need of His learners and to concentrate on those aspects of truth which would serve their ultimate good. To find that truth which truly frees the human spirit from the fetters of ignorance is, indeed, a prize worth pursuing.

Man Must Dig for Truth by the Sweat of His Brow

From revealed religion we know that Jesus Christ is not only the Son of God, but is, in fact, the Creator of this world.¹ This means that He knew the complete physical structure of this earth. When He took on mortality it seems that He may have experienced a forgetting of His premortal knowledge. Yet, to perform the miracles recorded in the scriptures, He must have been able to call upon that superior knowledge of the earth and its processes, which He knew from a previous experience.

With the myriad truths at the command of Jesus, it is awesome to note what He did *not* do with them. Had He sought material wealth He could have directed expeditions to gold fields and diamond mines of staggering bounty. He could have dispelled the geographic myopia of His day and revealed the shape

of the earth. He could have reconstructed the atom to transform substances. He could have revealed the mysteries of electricity, chemistry, astronomy, and all of the sciences as we know them. He could have solved the greater mysteries of the human mind and spirit and removed from man the necessity of further study and thinking. But, He did none of these things.

When Jesus performed miracles, He acted to assuage human agony and to produce a human betterment. He healed the blind because of His compassion. He fed the five thousand to abate physical hunger so that souls could be fed. He dispelled evil spirits to restore the human mind to a rational state. Never did He use His superior knowledge for showmanship. Always did He use it to help alleviate distress. What He did not do with His superior powers is manifestation of His wisdom and divinity. It also reveals His stature as a great teacher. He did not tell all He knew, but only that which His learners needed most for their development at that time.

From thinking about this self-imposed discipline which Jesus exhibited, it is reasonable to assume that He came to awaken man to other more important truths. It is obvious from His own words that His deepest concern was with the spiritual life of man. He wanted men to know God and to aspire to be like Him. This was His great concern.

I believe that Jesus Christ came to help us chart a spiritual way of life that we might become god-like ourselves. I believe that He left unsaid many things because He expected man to pursue truth vigorously and to discover for himself those things within his capacity to discover. His mission was a higher one: to reveal spiritual truths which man is incapable of discovering through his own powers of perception and reason. Hence, pursuit of truth becomes a venture in which man joins his finite mind and will with the infinite mind and will of God. This, to me, is the meaning of Christ's injunction when He said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Matthew* 6:33.)

Upon this belief, I see the pursuit of truth, spiritual and otherwise, as life's great adventure. I see the importance of understanding the *why* of things as essentially spiritual, and the *what* and *how* of things as essentially secular. Yet, this distinction is less real than apparent. Without belaboring arguments, let us assume that man's job is to dig for all the hidden facts of which he is capable, and to pray for divine insight regarding the significance of those

¹James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1962; chapter 4.

facts in his relations with other men, and insight regarding their influence upon the destiny of the human race.

Truth Is Knowledge of Reality

Limitations of space prevent an extended discussion of the nature of truth, but inasmuch as we are discussing its pursuit as a great adventure, we should examine briefly its characteristics. In the Doctrine and Covenants (93:24) Joseph Smith records these words,

And truth is knowledge of things as they are, and as they were, and as they are to come.

Philosophers generally define truth as a one-to-one relationship of man's perception of the world about him and the external existence of that world. To "tell the truth" is to relate conceptions that in the mind of the teller have this unanimity with what he has observed and believes. Any departure from this standard is to tell an "untruth." This applies to aesthetic conceptions as well as factual ones.

Assuming that universals exist outside the mind and that these constitute reality, man's concepts of that reality are verified by the independent perceptions of many observers. Obvious difficulties in determining truth lie in the differences which men hold in their perceptions and communications. Truth may be compared to a gem which reflects light from several facets. Of these, one is the reliability of perception; another, the adequacy of communication; and another, the intent of the observer to state his ideas in conformity with his conceptions. In brief, my concept of truth and man's relation to it may be stated in these words:

Truth is an ultimate reality. Knowledge of truth is limited by the viewpoint and ethics of the person who conceives it.

I believe that truth, as reality, does exist in dimension, time, and substance beyond one's mental construction. Further, I believe that man's knowledge approaches ultimate truth at the point beyond which there are no contradictions. Truth in the ultimate may be compared to vibrations in the air which are not "sound" until heard by an ear or perceived by a mind. Limitation of viewpoint recognizes the act of seeing or perceiving by any of the senses as subject to all the hazards of transmission and interpretation of data. Limitation of ethics involves the problems of intellectual honesty in facing and disclosing "the truth, the whole truth, and nothing but the truth" as an obligation to society. This

limitation holds in contempt the willful concealment of facts which are needed by another for his good.

I believe that the individual is capable of enlarging his conceptions of truth. And this capacity for changing dimension fires my ambition to learn. It recognizes the premise that man is a constantly changing being—eternally progressing—and that his mental conceptions change. Joseph Smith spoke of this principle when he said, "All the minds and spirits God ever sent into the world are susceptible of enlargement."² In this continuing process of growth we actually reach no final answers. Insights are steppingstones to greater insight. We are on an endless road of discovery.

The Adventure of Discovery Pulls Us Onward

In the pursuit of truth, each turn of the road reveals a new horizon. As we conquer one molehill a mountain arises before us, and as we glimpse its peak we know that a wider vista stretches beyond. It is this lure of the unknown which draws us ever onward and upward. It is the delectable achievement of progress on this road that Joseph Smith said "tastes good." He said, "I can taste the principles of eternal life, and so can you . . . and when I tell you these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more."³

We live in a day of great unfolding when the enlightened mind of man is discovering truth at lightning speed, and when the spirit of Divine Providence is making possible the joining of secular and religious inquiry into a rich, full life. In these most favorable conditions we owe it to ourselves and to those whom we would guide to pursue all things of good report, praiseworthy, and of value to life. We owe it to ourselves to be concerned for our spiritual welfare and our ultimate goals. We owe it to ourselves to become informed regarding the vast expansion of knowledge and to think clearly using all the tools of thought at our command. And further, we are obliged to express our understandings and to share our enlightenment that others might profit and, in turn, benefit us by their learning.

Toward this end, we bring to these pages the mature observations and thought of a selected group of scholars. Together, may we pursue truth and discover for ourselves the savor of its sweetness.

²Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah. 1962; page 354.

³Teachings of the Prophet Joseph Smith, page 355. Library File Reference: Truth.



AT HOME, MAKE EATING . . .

A HEALTHY, HAPPY HABIT

by Ottella W. Tyndall*

Are you discriminating about the food your preschool child eats? You can ill afford *not* to be. Young children use a large amount of energy playing, running, and climbing. Food supplies building materials necessary for the development of new tissue and the renewing of body tissues as well as providing energy to keep children going. No one food or group of foods will meet all growing needs. It is necessary that your child eat many kinds of food each day to promote optimum physiological development and to maintain health.

The preschool child does not eat as much in proportion to his size as he did when he was an infant. He does not grow so rapidly. We may be inclined to relax about eating habits of a child old enough to "eat anything." But what he eats is important. He needs a diet built around necessary foods like meat or fish, some cheese or eggs, milk, vegetables, fruits, bread and butter, and cereals. Eating such foods during childhood will lay the foundation for health in later years.

Normal Eating Behavior

The typical feeding pattern of the preschool child is one given to extremes; he develops food fads and may insist that food always be served in the same manner; he may refuse food that he formerly relished greatly; he seems to eat well on some days and then refuses all or most foods on other days; he appears obstinate, and coaxing may seem to be of

little avail. This is a period in the child's life when he is exploring his limits and his controls. He goes to extremes in his behavior, and his eating behavior displays these extremes.

The child is not necessarily obstinate when he refuses to eat or shows variable reactions during meals. He may find that his normal childhood behavior upsets adults unduly, and he may learn to use this power to gain attention and control. In fact, this behavior probably is the child's most successful method for controlling the adults with whom he lives.

If there is a sympathetic understanding of the child himself and the ways he responds to food, then teaching him to enjoy food should present few problems. To insist that a child eat a specified food may cause feeding difficulties. Any food plan must be flexible. Remember, some mornings you like a dish of cooked cereal for breakfast. On others you feel as if you could not eat cereal. The child's appetite varies, too.

Desirable Food Habits

What are some of the desirable food habits we hope the child will learn? A nationally recognized authority includes the following:¹

*Frances R. Goddell, *Nutrition in the Elementary School*; Harper and Brothers Publishers, New York, N.Y., 1958; page 57.

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(For Course 1, lesson of June 20, "The Right Things To Eat"; for Course 25, lesson of August 29, "Being Reasonable about Foods"; and of general interest.)

1. He should accept a wide variety of food.
2. He should possess the ability to choose good food.
3. He should accept food on arising in the morning before he begins his day of play. (Breakfast)
4. He should not eat highly sweetened foods at the expense of other foods.

Influencing Eating Habits

How can parents and teachers influence eating habits? The development of these habits is the result of many influences:²

1. The example set by parents and teachers is a powerful force in forming good food habits.
2. The school lunch is one of the best means of showing the child the essentials of a good meal.
3. Food habits often reflect the family's customs or religious background.
4. Modern advertising influences the food habits of the child.

Suggestions for parents and teachers in the development of desirable food habits and some points in avoiding food problems in a child are:

1. Make mealtime a happy experience. We help or hinder appetite by the way we set the stage. A happy, healthy child is usually hungry at mealtime and enjoys food. He usually eats as much food as he needs if he is served the right kind of food in an atmosphere free from pressures. Although meals should be pleasant and eating enjoyable, pleasure should never become the primary purpose of eating.
2. Take the problems in stride, gaining the child's good will instead of making an issue of his problems. Casually ignoring the first refusal may be the only necessary treatment. Maybe Johnny has been ill and does not feel like eating. In a situation like this a nursery schoolteacher said, "Johnny doesn't feel like eating with us today. Maybe he'll feel like eating tomorrow." The next day he ate. It made him feel good when his feelings were accepted.
3. A youngster should be fed before he reaches a point of fatigue. A child nutrition authority says fatigue is the worst enemy of appetite.
4. "Put only nutritious food on the table. The mother provides the food and controls the kinds to be eaten. She is the gatekeeper to the food world of the child. It is not by forbidding food nor by forcing or bribing children to eat that parents teach their children to eat properly. They do it by providing a good variety of foods at regular intervals and allowing children to make a choice."³
5. Allow a child to experiment with a new food.

He may want to feel it, smell it, and ask questions about it. Introduce it with a familiar and well-liked food, thus making him feel more friendly toward it.

6. Serve simple, unmixed foods. A child likes simple foods better than mixtures. Fancy dishes do not appeal to him.
7. Give the child milk to drink. Milk does not have to be flavored for a child's attraction.
8. Make the appearance of food attractive. Have some contrast in texture and color.
9. Make eating as easy as possible. Serve food in a form that is easy for a young child to manage. Young hands like to feel and hold and explore. Meat cut in bite-size chunks, vegetables cut in strips, and sections of fruit are easy for children to handle. Do not expect a little child to eat as skilfully as an adult. It takes practice, maturity, and encouragement to learn to eat neatly and with acceptable table manners. We are interested that the child learn to like a variety of foods.

10. Serve starchy foods, such as mashed potatoes, soft and fluffy. A young child has a struggle swallowing anything which is the least bit dry. He does not have as much saliva in his mouth as an adult. Have you seen a child eating when he has taken a bite of food, then a drink, then another bite, etc.? He may have needed this liquid to help him swallow.

11. Beware of strong odors. His sense of smell is very acute.
12. Serve small portions with the understanding that seconds are available. Serve a little less than you expect the child to want. Large servings often discourage appetite. Milk in a small-size glass will fit his hands and appetite much better than a tall glass.
13. Serve foods as soon as your youngster is at the table. He will get restless if he has to wait.
14. Let the child serve himself. This activity offers a chance to develop fine motor skills and is no problem if the child is given foods easy to serve. In a study made of the amount of food eaten compared to the amount of food wasted by a group of preschool children, it was found in almost every situation the children ate more when they served themselves than they did when someone else served them. They drank much more milk, they chose as large a variety of food, and wasted much less food when they served themselves.⁴

15. Desserts should not be considered as rewards. Make desserts of eggs, milk, and fruit. Avoid

(Concluded on page 133.)

²Barbow and Eppright Pattison, *Teaching Nutrition*; the Iowa State College Press, Ames, Iowa, 1957; pages 80-81.

³Dr. Miriam Lowenberg. During a three-week seminar on foods and nutrition at Utah State University, July, 1964.

⁴Ortella W. Tyndall. "Comparison of Two Methods of Food Service, Self-Service and the Standard Style of Service, with Respect to the Amount of Food Eaten, the Amount of Food Wasted, and the Variety of Food Eaten by a Group of Preschool Children"; Master's Thesis, Brigham Young University, 1959.

Relationship of Jesus Christ to God

by Henry J. Nicholes*

The revealed understanding that man was created in the literal image of God is a cornerstone among the doctrines of The Church of Jesus Christ of Latter-day Saints. We find this teaching in the book of *Genesis*. (See *Genesis* 1:26, 27.) Paul tells us in the New Testament that Jesus was in the express image of God the Father. (See *Hebrews* 1:1-5.) This was confirmed to Joseph Smith, Jr., at the time of his First Vision in 1820, when he was permitted to see the Father and the Son side by side. (See *Joseph Smith* 2:11-17.)

Three Distinct Personages in Godhead

The understanding that the Father, Son, and Holy Ghost are three distinct and separate members of the Godhead is another cornerstone among the doctrines of the LDS Church. This is made clear in several places in the New Testament. When Jesus was baptized by John in the River Jordan, the sign of the Holy Ghost, a dove, was seen descending and lighting upon the Lord Jesus Christ. At the same time there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." (*Matthew* 3:13-17. See also *Mark* 1:9-11 and *John* 1:32-34.) Luke tells us that when Stephen was judged before the council in Jerusalem, he looked up into heaven and saw Jesus standing on the right hand of God. At this same moment Stephen was full of the Holy Ghost. (*Acts* 7:55, 56.) Although Jesus and God the Father are separate persons, they are one in intent and purpose. (Compare *John* 14:8-11 and *John* 17:1-21.)

All Things Created Spiritually

A third important doctrine is that all people were created with bodies of spirit matter before this earth was formed. This is asserted in the book of *Genesis*. (See *Genesis* 2:1-5.) And it is confirmed in the Pearl of Great Price. (*Moses* 3:1-5; *Abraham* 5:1-5 and 3:22-23.) Paul tells us that Jesus was "the firstborn of every creature." (*Colossians* 1:15.) The book of *Ether* informs us that the spirit body of Jesus, prior to His birth in Bethlehem, was of the shape and form that His body of earthly matter would be; and Jesus

said to the brother of Jared: "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image." (*Ether* 3:15.) In the New Testament the words of John make it clear that Jesus lived with God the Father before He was born in Bethlehem, and that Jesus also was a God. (*John* 1:1-16.)

Mortality Necessary for Growth

A fourth important doctrine for our understanding is that this earth life is essential for the growth and development of all souls: that we once lived as spirits in the presence of God on another world, and in this earth life we are being tested and tried. (*Abraham* 3:24-26.)

It was necessary that mortality come upon our first parents; and we, the descendants of Adam and Eve, have inherited mortality from them. This understanding is presented in the Pearl of Great Price. (See *Moses* 5:10-11.) And it is discussed by Lehi in the Book of Mormon. (See 2 *Nephi* 2:5-30.)

In his discussion of the Fall and the Atonement, Lehi makes clear that there has to be a Redeemer of mankind, a Holy Messiah (or, in the language of the Greeks, a Christ), if any of us are to be able to come back into the presence of God again. The prophet Isaiah had much to say about this Messiah and the signs by which people of His generation would be able to identify Him when He came in the flesh among men. (See *Isaiah* 7:14; *Matthew* 1:23; *Isaiah* 9:2-7; 63:1-12.)

The prophet Micah foretold the very city in which Jesus, the Messiah, should be born. (See *Micah* 5:2.) This fact was known among the people of Judah. When the wise men came from the East saying, "Where is he that is born King of the Jews?" King Herod called the chief priests and scribes together and learned from them that the great King of the Jews was to be born in Bethlehem. (See *Matthew* 2:1-6.)

Matthew devoted his account of the life and teachings of Jesus to an attempt to prove to the Jewish people that Jesus of Nazareth was indeed the very Messiah for whom they had long waited.

(For Course 13, lesson of July 4, "The Kingdom of God"; for Course 17, lessons for the month of June on the Savior; and of general interest; and to support Family Home Evening lessons Nos. 1, 6, 11, 14.)

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◀ *Jesus is our advocate and intermediary before God, the Father of our spirits. He is an understanding being. He will be just and merciful.*

the Hebrews. (See *Hebrews* 2:14-18.) Here we learn that Jesus will be completely understanding of us, as our judge, having been afflicted by the same manner of temptations as those which afflict us.

Jesus Is the God of This Earth

Jesus of Nazareth was and is the God of this earth. Isaiah confirms this. (See *Isaiah* 9:6.) John confirms it and further informs us that Jesus was the Creator of all things (all things, that is, of gross matter). (*John* 1:1-3.) It is easy to see why Jesus Christ, the Son of God (*1 Nephi* 11:13-21), is also called in some places the Father. (*Mosiah* 15:1-31; *16:1-15*.) God the Father created all things spiritually. (*Genesis* 1:1-31, and 2:1-5; also *Moses* 2:1-31 and 3:1-5; *Abraham* 4:1-31 and 5:1-5.) But Jesus created things of gross matter. (*Genesis* 2:6-25; *Moses* 3:6-25; *Abraham* 5:6-21.) Jesus Christ, therefore, deserves the title, Father of Heaven and Earth. He has been the supervisor of all creation of things in the flesh. He is also Father of the Resurrection. In this light, though He is indeed the Son of God, He also deserves to be called *God the Father*.

Jesus is our advocate and intermediary before God, the father of our spirits. He is an understanding being. He will be just and merciful. All of us should exert every effort to live according to the example which He set before us, as recorded in the four gospels, *Matthew*, *Mark*, *Luke*, and *John*.

Library File Reference: Jesus Christ.

Throughout the Bible and the Book of Mormon the doctrine is plain that Jesus Christ was sent to earth to be the Redeemer and Saviour of all who would hearken to Him.

One important reason that God the Father sent Jesus to live upon the earth in the flesh for more than 33 years is explained by Paul in his Epistle to

A HEALTHY, HAPPY HABIT (Concluded from page 131.)

the concept that "food is good, but not good for you" or that it is "not good, but good for you." It is better to put foods away that you are going to deny the child the privilege of eating.

16. Is breakfast at your home a forgotten meal? Nutritionists consider breakfast the most important meal of the day. Mental alertness, health, and disposition may be affected by lack of breakfast. Dr. Miriam Lowenberg suggests that a good breakfast should consist of:

- a. Citrus fruit or juice—a daily need because the body cannot store vitamin C.
- b. Meat or eggs. They help prevent that let-down feeling about ten o'clock in the morning. These protein foods are needed for growth and muscle repair.
- c. Enriched bread or whole-grain cereal.
- d. Milk. Nutritionists of the University of Iowa

have performed studies on the value and need of breakfast.^{3,6} They emphasize its importance.

17. Often a child needs a snack between meals. A snack time, two hours before meals, will not interfere with mealtime appetite. A child eats better if he is not too hungry. Plan snacks to contribute to the child's food needs.

The art of getting the child to eat happily and eat a balanced diet calls for skill, but tactful and wise parents can accomplish this. A child cannot be forced, but he can be guided to accept eating as a pleasurable experience devoid of exaggerated emotional reactions.

³Kate Daum, and others, "Effect of Various Types of Breakfasts on Physiologic Response", *Journal of the American Dietetic Association*, July, 1950; pages 503-509.

⁶W. Tuttle, and others, "Effect on School Boys of Omitting Breakfast", *Journal of the American Dietetic Association*, July, 1954, pages 674-677.

Library File Reference: Children.

It is given to only a few men to become symbols of the shortcomings of every man. Such was Esau. Experts on the scriptures know that he was a skilled hunter, much loved of his father. Old Testament readers in general feel that he was outwitted by his mother and younger brother in a transaction of perplexing implications. But almost everyone who has grown up in the Judeo-Christian culture knows that Esau was the fellow who sold his birthright for a mess of pottage.

OF PEOPLE AND POTTAGE

*by Richard D. Poll**

Yes, almost everyone knows Esau as an example of human weakness. Esau's mistake—his sin—may therefore be profitably analyzed by all who seek real happiness in this life and exaltation hereafter.

Since the literal exchange of a birthright for a bowl of soup is unlikely to be proposed to many Latter-day Saints in this or other generations, the essential nature of Esau's error must be understood if its repetition is to be consciously avoided.

What was the sin of Esau?

Possibly because the very word "pottage" sounds so insignificant and drab, Esau is sometimes cited as an example of the "something-for-nothing" philosophy, in reverse. He gave up something of value for something of little or no value—like the family of today who habitually spends hours of irreplaceable time under the sedation of television, or the boy who cuts school in order to tune up his hotrod, or the housewife who spends the Relief Society morning at the beauty parlor getting ready for an afternoon "tea," or the father who decides that a Family Home Evening is out of the question because his bowling league competes on the only night of the week on which none of his children has school or Church obligations.

Sometimes the brother of Jacob is mentioned when the choice is between good and evil, as though

(For Course 9, lesson of June 6, "A Leader Stays away from Evil"; for Course 13, lesson of May 30, "Obedience"; for Course 15, lesson of June 27, "Alma and His Problems"; for Course 17, lessons of July 4 and 11, "Sin" and "Overcoming Sin"; for Course 27, lesson of June 13, "Jacob, too Eager in Seeking Appointment"; of general interest; and to support Family Home Evening lessons Nos. 9, 13, and 16.)

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pottage were worse than valueless. Samson made Esau's choice when he responded to the seduction of Delilah. Sam Brannan did the same when, failing to persuade Brigham Young to abandon the plan for locating the Saints in the Great Basin, he followed the dictates of ambition out of the Church and on to affluence, influence, and then ignominious death. The boy who barter honor for a passing grade on an examination, the girl who surrenders modesty and dignity in an effort to keep her date-book filled, the businessman who buys legislative favors and the legislator who sells them, the employee who stocks his home workshop with tools from the factory which employs him, the farmer who falsifies records to gain unauthorized subsidies, the ward officer who gossips for the satisfaction of showing that he is "in the know"—all these are, in this sense, selling their birthright for pottage.

It can be argued, however, that neither of these types of offenses really follows Esau's case. For a bowl of soup is something of value; and, to a hungry man, as the scriptures declare Esau to have been at the time he made his bargain, it might appear a thing of great value. The sin, therefore, was neither in giving something for nothing, nor in sacrificing a good thing for a bad one, but in surrendering a greater good for a lesser good.

In the affair of the pottage, Esau's error was *loss of perspective*. Of this offense it might be truly said, "Let him who is without sin . . ."

There is no more tragic episode in the history of the Restored Church than the fate of the Willie and Martin Companies in the 1856 handcart migration. Here were more than a thousand men, women, and children—converts from England, Scotland, Wales, Sweden, Denmark, and Germany—bound for Zion in a manner which hundreds before them and hundreds in later years were to prove safe and thoroughly practical. Late in August they left the Missouri River with a song on their lips. Two months later, snowbound, exhausted, out of provisions, they were found on the plains of Wyoming by rescue parties hastily summoned from the Salt Lake Valley. More than two hundred perished and scores more bore the marks of the experience for the rest of their lives.

What caused the disaster? It was, in part, an early winter, and, in part, defective handcarts. But in good part, it must be charged to a loss of perspective—the sin of Esau.

So strong was the magnetism of "Gathering"—the hunger for Zion—that it blinded both the uninformed immigrants and their informed leaders to certain facts of time and space that ought to have been taken into account. When Levi Savage, apparently alone, urged that they wait until spring,

others reasoned that "we have done all in our power to hasten matters pertaining to emigration, therefore we confidently look for the blessing of God to crown our humble efforts with success. . . ."²¹

Shall Providence then be blamed for what transpired on the wintry plains? Or shall responsibility not rather be assigned to a very human enthusiasm for a desirable and immediate goal—certainly a resting place in the Valley was an attractive mess of pottage—which blurred awareness of costs and risks and long-range opportunities that might be lost.

Loss of perspective is the sin of the enthusiast who equates salvation with blind faith, or stone-ground whole wheat, or phonics, or voting a straight

²¹Franklin D. Richards, quoted in LeRoy R. Hafen and Ann W. Hafen, *Handcuffs to Zion*; Arthur H. Clark Company, Glendale, 1969; page 98.

party ticket, or disconnecting the television on Sunday.

Loss of perspective is equally the sin of the procrastinator who will take care of the business of the Kingdom after the schooling is complete, the job secure, the home paid for, the bank balance high, the social status established, and the golf score creeping upward again.

It would be easier to avoid the sin of Esau if each of life's choices had its alternatives clearly labeled—the one, "birthright," and the other, "pottage." And if, among the heirs to Esau's birthright, the taste for pottage were less keen.

For the curbing of that appetite, the only reliable prescription is the Bread of Life.

Library File Reference: Spiritual values.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have past issues or bound volumes. For those who do not, some copies of past issues are available for 35¢ each. Starred numbers are not available. For these, please use your ward library. If you wish to purchase available copies, please write to us, quoting the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)

Second number quoted is the page.

FBS—flannelboard story.

CS—center spread.

ISBC—inside back cover.

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SUNDAY SCHOOL COURSE NUMBER														
JUNE	1	1a	3	5	7	9	11	13	15	17	21	25	27	29
6	63-140	59-83 63-Jan Cover 61-174	61-112 59-103, 124 63-131, 137	63-59	61-Mar ISBC	63-Feb OSBC 59-133	59-115, 199 61-76 63-73	59-76 61-39, 88, 105, 112, 114 63-Mar CS, Mar OSBC, 120, 125	59-101 61-Mar ISBC, Dec ISBC, 114	59-80 61-100	63-129	61-80 63-92, 116	61-May CS	61-138 63-41, 84 110, 143 59-109, 136
	63-Nov Cover 61-July Cover, Aug Cover 62-May Cover, Nov Cover	59-83	63-382	61-Nov Cover	58-145, 177 59-96 61-118	63-Mar OSBC	61-120, 215	61-112, 114 63-Mar CS, OSBC 120, 125	61-76, 91 63-41	59-65, 123 61-109, 111, 122	59-114	63-116	61-111, 114 63-123	63-120
20	61-Oct Cover 61-Jan Cover, Nov Cover 61-250	59-124, 132 61-Jan Cover, Nov Cover 61-250		63-104, Nov FBS	53-July CS 54-April CS	61-112 63-119	53-Oct CS 56-July CS, 224 59-Aug CS 62-147 63-158	59-152 60-346 61-Mar ISBC, 113, 208 63-125, 118	57-194, 288, ISBC	61-120 63-110	62-256	57-354	62-307, FBS	63-382, ISBC 59-139 61-162 64-318
	62-May Cover, Sep Cover 62-172	63-May Cover FBS 62-Feb Cover	61-126	61-120	57-157, 160 59-87, 98, 110, 114, 155, May CS 62-July Cover, 106 63-147	61-106 63-131	59-76, 112 63-79	61-287	61-91, FBS 63-120, 122 59-150	59-65, 80, 123 61-100	60-244 63-112, Mar ISBC	61-88, 112 63-119, 151	63-129	53-382, ISBC 57-266 62-284, 316 64-318

The Blessings of Temple Marriage

BY ELDER ELRAY L. CHRISTIANSEN

ASSISTANT TO THE COUNCIL OF THE TWELVE

The completeness and consistency of the Gospel of Jesus Christ is readily recognized in the glorious principle which gives the assurance that the family, as such, may continue its relationships throughout all eternity.

Marriage as ordained by our Heavenly Father is an eternal relationship—this makes it possible for family association to be continuous. Paul comprehended this, for he said:

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. (1 Corinthians 11:1.)

By the eternal power of God, Adam and Eve were united; and, of course, whatever God does endures forever. It is the Lord's will that all marriages should be eternal in nature—that the married status of husbands and wives continue beyond this mortal life. "Wherefore they are *no more* twain, but one flesh . . ." (*Matthew 19:6*) was the explanation given by Jesus to the questioning Pharisees.

May people today enter into marriage on an eternal basis? They may if the ceremony is performed by the everlasting power of God. A contract so far-reaching that it is valid not only throughout our mortal existence, but beyond death, requires authority superior to any that can be originated by man. Such authority is found in the Holy Priesthood as restored by the vistration of heavenly beings.

Marriages which are "until death do you part" are properly authorized by legal statute. Such marriages are honorable and are (unless dissolved by the operation of the law) effective during the life of the respective parties until one or the other dies. But they who unite couples in marriage for the period of mortality do not have the authority or power to marry them for eternity. This is made plain in a revelation given to the Church in 1843, part of which follows:

(For Course 13, lessons of July 18 and August 29, "Restoration of the Gospel" and "Temples and Temple Work"; for Course 17, lesson of September 5, "Priesthood—Divine Authority"; for Course 23, lesson of June 6, "Marriage for Eternity"; of general interest; and to support Family Home Evening lessons Nos. 3, 11, and 15.)

. . . All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (Doctrine and Covenants 132:7.)

I have had persons say to me, "Surely a just God would not want marriage and family relationships to terminate with this life." And I have agreed with them. The Lord does not want that to be; and for that reason, He has revealed the principle of Eternal Marriage and has restored the power and authority to seal on earth and have such sealings ratified in the heavens. However, to make possible eternal family relationships, there must needs be an acceptance of the ordinances and conditions which make such associations possible.

The Lord in a revelation through the Prophet Joseph Smith made this clear:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage); and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. . . . (Doctrine and Covenants 131:1-4.)

For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. (Doctrine and Covenants 132:4.)

In the same sense that repentance and baptism are essential to our salvation, so being united in the order of the priesthood, called the new and everlasting covenant of marriage, is essential to a state of exaltation and fulness of joy in the celestial world.

When two souls have a true regard for each other, a genuine affection—not merely that which

is sometimes called love but which is merely physical attraction—when they are really united in spirit with the same lofty ideals and standards, loving each other, trusting each other, having respect and admiration for each other, with sincere recognition of virtue and honor, loving the good and the beautiful, having a disposition and a firm desire to avoid the weaknesses of mortal flesh; when such people are thus joined together in the proper spirit in addition to the sealing ordinances and ceremony which the Lord has instituted, there is something assuring and joyous in the thought that though death may part them, yet in the resurrection they shall come forth and enjoy the fulness of the blessings of the family relationship.

These living souls will go on increasing in that affection and love and admiration and power and dominion, and even exaltation. Their family will continue forever. There will be no more parting because there will be no more death. Happiness and joy will abound. They will find themselves in the presence of God the Father, and Christ the Son, and holy beings of that order. They will associate and participate in all that is good and great and elevating, and all eternity will be opened to them, and they will comprehend the workings and the designs of God, and the mysteries of God will be unfolded unto them. They will, in fact, live in a state of never-ending happiness.

Of course, all of these blessings are realized only when we live in accordance with the laws of the Lord, or, as He says, “when ye abide in my covenant.” Those who receive these powers in worthiness and abide by the conditions shall arise when the Lord shall call them, and they will be Christ’s at His coming. In the words of President Charles W. Penrose:

... He will call our sleeping dust to life, and they will (still) be joined together, not only in spirit and body, but as happy parents they will come together again, standing at the head of their posterity as Adam and Eve will stand at the head of the multitude who are quickened and raised from the dead.

When one’s cherished companion in marriage has passed on, the comfort that comes with the assurance that “as happy parents they will come together again” is inestimable.

Before going to the temple for marriage or for any other purpose, it is expected and required that we live a clean life. Those who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained and which is solemnized only in the temples of the Most High. In writing to young men and young women, President David O. McKay once summarized his thoughts as follows: “. . . As true lovers kneel [at the altar] to plight their troth, each may cherish the assurance of the following:

“First, that their married course begins in purity. The children who come to bless the union are guaranteed a royal birth so far as inheriting a clean body is concerned.

“Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when Father and Mother have divergent views regarding doctrine and church affiliation.

“Third, that their vows are made with the idea of an eternal union, not to be broken by petty misunderstandings or difficulties.

“Fourth, that a covenant made in God’s presence and sealed by the Holy Priesthood is more binding than any other bond.

“Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

“Sixth, that the family unit will remain unbroken throughout eternity.”¹

Without the family organization in the eternities, the full measure of progression is not possible; and the perpetuity of the family unit must be established on earth through the ordinance of celestial marriage.

¹David O. McKay, *Gospel Ideals*; Deseret News Press, Salt Lake City, Utah, 1953; page 465.
Library File Reference: Marriage.



David O. McKay

A MAN WITH A SECRET

by Norman Vincent Peale

The last time I saw David O. McKay I took away with me one overwhelming impression. I suppose this spiritual leader of two-and-a-half million people might have affected me in many ways. Wise, saintly, humble, witty—these are words often used about the president of the Mormon Church. But I carried away with me above all a warm affection for a man who has a tremendous zest for life.

This quality is a great one in any man; but I was particularly moved because, at the time, President McKay was 91 years old. His delight in things bubbled over in his laughter, his optimism, his warm and ready smile, and especially in the prayer with which our visit ended. As I stood up to leave his office in Salt Lake City, he slipped his arm through mine and, in fatherly tones, voiced what I can only call a hymn of thanks—for human friendship, for the saving love of Christ, for the privilege of being His disciples.

Later when my wife, Ruth, and I were talking about our visit with the Mormon leader, I said, "You know, I think he is one of the happiest men I've ever met."

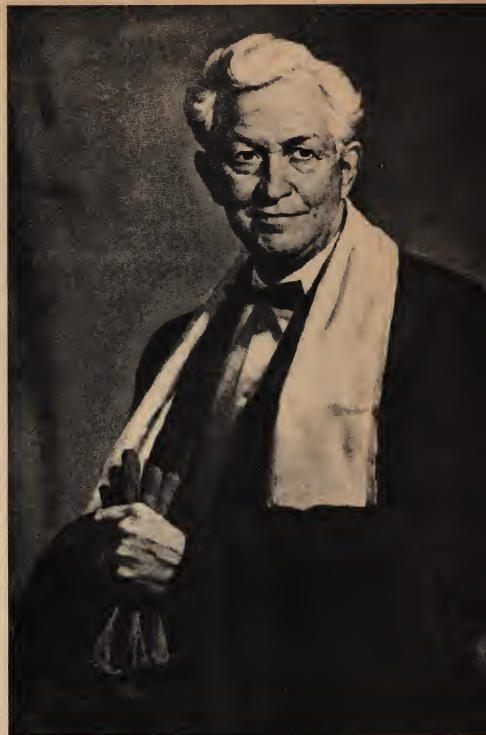
Ruth was intrigued. "A man of his age and responsibilities must have some kind of secret behind his vitality."

His secret! What a wonderful thing it would be if there were such a secret, and all of us could discover and use it to make our lives the joyous walk with God that his has been. I thought over what I knew of the man for a clue to this quality. I remember his secretary, Miss Clare Middlemiss, saying that in the 29 years she had worked at his elbow she had never heard a cross word.

And I recalled a heart-stopping moment a few months before when, as President McKay mounted the platform to address a group, he tripped on the

(For Course 5, lessons of April 11 and June 6, "A Special Person" and "The Meek Are Humble in Spirit"; for Course 9, lessons of May 16 and August 1, "A Leader Serves the Lord" and "A Leader Is against Evil"; for Course 15, lesson of July 4, "Alma's Mission of Love"; for Course 17, lesson of May 23, "Nature and Mission of a Prophet"; for Course 25, lesson of July 11, "Parental Obligations"; of general interest; and to support Family Home Evening lessons Nos. 7, 8, 9, 19, and 20.)

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Art by Alvin Gittins.

President David O. McKay.

stairs. There was a gasp from the people. But he stood up and faced the audience with that irrepressible smile. "It's awful to grow old," he said ruefully, "but I prefer it to the alternative."

When I returned to New York, I called several of my Mormon friends and told them I was interested in learning more about their leader. In a matter of days my desk was piled high with copies of President McKay's speeches, books written about him, letters from people who knew him—and a picture of the man was forming before me.

David O. McKay was born in Huntsville, Utah, on Sept. 8, 1873, the eldest of ten children of pioneer parents. His life followed the traditional Mormon pattern: hard work, a home built around religious faith, a period of missionary work abroad, then the beginning of a teaching career which led him to the very top position in his Church.

It was the little glimpses, though, more than the broad outlines, which revealed the quality of the man.

On one occasion President McKay was walking into an auditorium to conduct a service when an eager-faced girl of 8 or 9 pressed through the crowd and asked for his autograph. He started to oblige, but there was an interruption, and when he turned to find her she was gone.

Now it might have seemed a small matter, but not to President McKay. Shunting aside questions about his talk, he said to those around him, "I've got to find that little girl." Nor would he turn to matters of business until she was found and he had signed her program.

Examples of this kind of caring for other people are especially frequent among his own family. His son, Llewelyn, today a professor at the University of Utah, admits that if any of the six McKay children were on the rebellious side, he was the one. Llewelyn remembers the time as a teen-ager when he came home from the store one day bringing the wreath he had been sent to purchase, plus a wide grin.

"The store clerk was so dumb he gave me five dollars extra in change," Llewelyn told his father elatedly.

David O. McKay studied his son for a moment. "They won't miss it, Dad," Llewelyn continued more defensively. "That store makes all kinds of money."

"You are probably right; the store may not miss the five dollars," his father said. "But if the clerk has to make it up from the salary on which he's supporting a family, he will miss the five dollars, won't he, Son?"

The boy nodded reluctantly.

"But let us suppose that the clerk is not held responsible," he continued. "Let us suppose that no one knows that you have the five dollars. *You* know. And you know it does not belong to you." There was a long pause. "It's up to you, Son, to decide what is the right thing to do."

Llewelyn returned the five dollars the next day. His father could have made it a cut-and-dried matter of law; but, instead, he chose to respect the young personality before him, to give him principle to go on but not a command, to make the decision his.

Indeed, thinking over what I had read and observed of this man, it seemed to me that this consideration for other people shone through everything he did, whether he was dealing with his son or a small girl he had never seen before. I wondered if perhaps that was a clue to the joy he so evidently found in life.

Llewelyn wrote that nowhere is the esteem in which his father holds other people more evident than in his treatment of Mrs. McKay. After 64 years of marriage, President McKay still rises when she enters the room, and recently in a pouring rain, he was seen holding the car door open for her, his shock of white hair blowing in the storm.

Such concern extends to the very animals of the household. One night while he was away on a trip the family was awakened in the middle of the night by a telegram. Frightened, they tore open the envelope. The message read, "Water Caesar." Caesar was their boar pig; and, in his hotel room hundreds of miles away, President McKay's training as a farm boy kept him from sleeping for fear the animal had been neglected.

And then one day, in a speech by the beloved churchman, I found the answer to my question: four lines of a poem by Edwin Markham that President McKay long ago committed to memory as a guide for everyday living.

*There is a destiny which makes us brothers;
None lives to self alone;
All that we send into the lives of others
Comes back into our own.*

All that we send! If what went out from David O. McKay into other lives was concern and respect and love, what wonder that joy and peace and affection come back! It reminded me of an episode which became something of a cause célèbre in Salt Lake City two or three years ago. Each year on July 24, the city stages a great parade in memory of the coming of the first Pioneers to the Salt Lake Valley on that day in 1847. This particular year, though, something happened which set tongues wagging: for the first time girls in bathing suits appeared on several floats. A group of "starchier" Church people called on the President to protest.

But the saintly gentleman closed the discussion with a comment which sums up perfectly the principle I am referring to. "I didn't see anything in that parade," he said, "which was not beautiful."

Is this not what all of us see in the world around us: not what it is, but what we are? Looking for the good, the worthwhile, the beautiful, in others, David O. McKay finds it there. This is what makes life so good for him at 91—and the secret will work at any age.

Dr. Peale ►



Library File Reference: McKay, David O.



by Reed H. Bradford

LOVE IN MAY AND DECEMBER

*Ah, love is so sweet in the springtime,
When blossoms are fragrant in May.
No years that are coming can bring time,
To make me forget, dear, this day.
I'll love you in life's gray December
The same as I love you today.¹*

—Rida Johnson Young.

One of the popular conceptions of love heard by many people is that it is something that “just happens.” One hears a young person say, “I fell in love with him the first time I saw him.” Many of our popular songs, some of our novels, and some of our poetry also portray the same point of view.

The teachings of the Saviour do emphasize that we should love everyone in a general sense. The December, 1964, article in the former series by this author tried to indicate some of the basic ways in which the Saviour loves us. He wants us to achieve eternal joy, salvation, and exaltation. He has a deep respect for everyone. He can be patient when others are impatient. He forgives people when they deserve it. He offers them great principles through organizations such as the Church. Finally, He gave His life to atone for our sins. In our relationships with everyone, we should try to love them in the same way in which He loves us.

If our love for one another is of such a nature

¹(For Course 9, lesson of July 25, “A Leader Honors His Parents”; for Course 25, general use; and for Family Home Evening lessons Nos. 8, 12, and 20.)

²Taken from the song, “Will You Remember,” by Sigmund Romberg, published by G. Schirmer, Inc., New York.

that it permits our growth, intellectually, emotionally, socially, and spiritually, then it will deepen and expand through the years. With this definition of love, we can, therefore, amend the lines quoted above. We should be able to say, “I’ll love you in life’s gray December even more than I loved you in May.” I will be able to say this, as a mate, if my companion:

1. Is continually trying to help me reach my potential; if she helps me use my intellectual abilities in the acquisition of knowledge, in developing wisdom, and in the achievement of my major goals in life.

2. Tries to develop with me a paired unity—that is, to become one in purpose, one in the method of achieving our goals, and one in the spirit of our relationship.

3. Exercises patience with me, especially when I am tired, or am confronted with serious problems, or have suffered serious disappointments or defeats.

4. Listens to me, trying to *understand* not only my words, but my motives and the total reasons for my actions.

5. Inspires me to live life in all of its aspects to the most abundant degree.

6. Gives me companionship in all areas of our interaction—intellectual, social, emotional, spiritual, as well as physical.

I will be able to say this, as a child, if my parents:

1. Try to rear me in a manner pleasing to our Heavenly Father.

2. Specifically take time to try to help me understand the meaning of the principles of the Gospel. One way they could do this is by their behavior. I will learn what love means by their love for me. I will learn the meaning of honesty by observing their truthfulness. I will also learn the meaning of love by their involving me in experiences most likely to reveal that meaning. Their explanations to me are only understood if my experience permits me to understand.

3. Change their methods of associating with me

Fourth in a Series To Support the New Family Home Evening Lessons

as my own experience, knowledge, and wisdom increase. In other words they will treat me, in some ways, differently at the age of 17 than they did when I was seven. I should be given more responsibilities as my knowledge, wisdom, and experience justify that responsibility.

4. Treat me with genuine respect, regardless of my age; say "please" when they request me to do something, in the same way they would say "please" to an adult.

5. Love me deeply in every way but do not make me feel guilty when I love other people in addition to them; if they realize that my love for others in no way threatens my love for them or their love for me, for every love has its own place and is irreplaceable.

I will be able to say this, as a parent, if my child:

1. Respects me as a parent. He should not think that because I am older and have had more experience and the authority to preside in the home, this makes me a superior person to him. He should recognize that, because I love him, I am simply trying to give him the benefit of my superior experience, knowledge, and wisdom in order that he might know the same joy and happiness which I have known. In this way he can benefit by my experience and not have to learn everything the hard way.

2. Realizes that our time in this life for a close day-by-day relationship is limited to a short span of years. He should, therefore, be willing to make every day a great day in our association one with another.

3. Understands that the greatest way to honor me is to *understand, accept, and live* the teachings of our Heavenly Father.

4. Recognizes that I am a human being who is still trying to grow, and that sometimes I make mistakes. I will be able to help him understand this point if I ask for forgiveness when I do err in my relationships to him. If he has clearly understood how deep my love for him is, he will not think of this action primarily as a sign of weakness, but

rather as a sign of strength. "Wherefore, I say unto you, that ye ought to forgive one another. . . ." (Doctrine and Covenants 64:9.) Sometimes, for one reason or another, our actions are misunderstood and *unintentional* wrongs inflicted. Asking forgiveness conveys the meaning that we are really trying to do the right thing, and this should be reassuring to anyone.

In a family characterized by these kinds of relationships, each individual is continually growing and maturing in all aspects of his personality. The bonds that unite the family grow stronger with the years. From May through December their relationships have stood the acid tests of experience. They have been tried but found good, and each member can genuinely look forward to an eternity of further growth and enjoyment.

EPILOGUE

He was 99 and she was 98. They had been married for 80 years.² He said, "You see, I love my wife much more now than when I married her 80 years ago. We have had many rich experiences together. We have faced many trials. We have learned how to be real companions to one another in every aspect of our personalities. We have been able to work together more effectively. We have become sensitive to each other's particular characteristics. We have grown together. We have learned how to help each other and to complement each other's life. I am sure I will love her even more in the future than I do now."

As he told me this, I thought of the lines by Elizabeth Barrett Browning:

*I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.³*

²Peter and Celestia Peterson, of Fairview, Utah, were married for 82 years before they both died at the age of 100. They were honored by many people throughout the Church and the nation, including former President Dwight D. Eisenhower.

³Taken from poem by Elizabeth Barrett Browning, "How Do I Love Thee?"; *The Standard Book of British and American Verse*, page 432.
Library File Reference: Love.

URGENCY OF A MONTHLY CHECKUP

by General Superintendent George R. Hill

The importance of a monthly checkup of attendance at each class in the Sunday School by the ward superintendency is shown in the following examples of attendance over a three-year period. This is from one of the fine Sunday Schools of the Church.

The ward membership of one of the wards studied over the three-year period went from 802 to 790. The following table shows the class attendance over this period.

Table I

		1st Qtr.	2nd Qtr.	3rd Qtr.	4th Qtr.
1962	Course 14	18	17	15	18
1963	Course 15	17	14	11	10
1964	Course 16	19	16	18	20
(From 18 to 20 in three years)					
1962	Course 12	24	26	20	23
1963	Course 13	26	24	19	20
1964	Course 14	20	15	15	15
(From 24 to 15 in three years)					
1962	Course 10	29	29	30	31
1963	Course 11	33	30	27	28
1964	Course 12	27	21	21	20
(From 29 to 20 in three years)					

Table II shows the percent of class attendance over the three-year period.

Table II

		1st Qtr.	2nd Qtr.	3rd Qtr.	4th Qtr.
1962	Course 14	43%	45%	41%	47%
1963	Course 15	46%	40%	33%	37%
1964	Course 16	37%	30%	35%	36%
(From 43% to 36% in three years)					
1962	Course 12	52%	54%	40%	46%
1963	Course 13	58%	52%	41%	43%
1964	Course 14	63%	42%	43%	44%
(From 52% to 44% in three years)					
1962	Course 10	74%	73%	77%	82%
1963	Course 11	85%	77%	69%	74%
1964	Course 12	75%	60%	54%	58%
(From 74% to 58% in three years)					

Every Sunday School superintendency should at once have the ward Sunday School secretary make for them a similar study. Also the secretary should make, with the help of the ward clerk, a table show-

ing the men from 21 to 30 years of age who come to Sunday School, as against those who do not. A similar study of the women from 21 to 30 years of age should be made.

This is an administrative matter of utmost urgency. Most of these losses can be stopped if the facts are known and thoroughly analyzed.

The secretary should keep an accurate "active" and a "potential" record of each class and should confer with the ward clerk at frequent intervals, to account for all changes in membership as soon as or shortly after they occur.

It is proposed that at a ward Sunday School superintendent's council meeting *once a month*, a monthly (instead of quarterly) report of each class roll be scrutinized with the ward secretary, and inquiry be made of class officers and of parents whenever a boy or girl is absent more than once in a month. A committee of the child's peers is the finest recruiting agency in the world. Of course, this work must follow instructions in accordance with the home teachers' responsibilities. (See "Correlating Enlistment Work," *The Instructor*, April, 1964, page 152.)

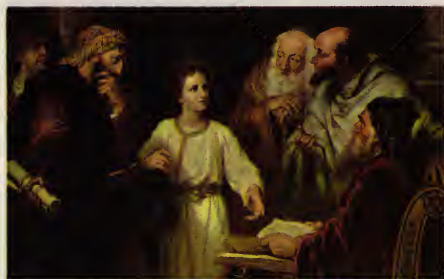
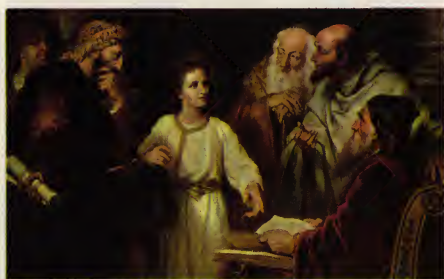
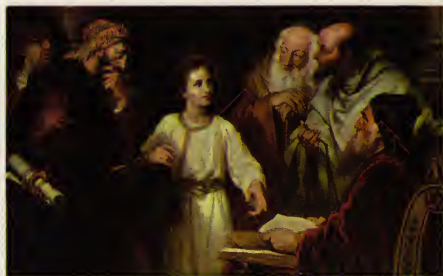
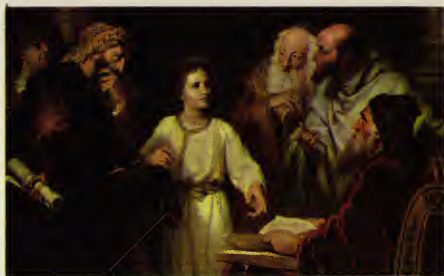
Particular attention should be given to the rolls and monthly reports in December, January, and February of each year to see that every pupil is re-enrolled and in active attendance when classes are promoted at the beginning of the year.

... If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. (Matthew 18:12-14.)

Library File Reference: Sunday Schools—Mormon—Local Leadership.



The Entombment of Christ

THE STORY

The wounds in the hands and feet of the lifeless Saviour can be seen in this picture. Three crosses in the background depict Calvary where the crucifixion took place.

While dying, the Lord instructed John the Beloved to care for His mother, and John took the grief-stricken Mary to his own house. (See *John* 19:25-27.)

About noon, the sixth hour, the light of the sun was obscured mysteriously. Terrifying darkness covered the land for three hours until Jesus gave up His life. Then "there was a violent earthquake. . . . The veil of the temple . . . was rent from top to bottom. The Roman centurion and the soldiers under his command at the place of execution were amazed and greatly affrightened. . . . He prayed to God and declared: 'Certainly this was a righteous man.' Others joined in, crying, 'Truly this was the Son of God.' The . . . ones who spoke and those who heard left the place in a state of fear, beating their breasts. . . . A few loving women, however, watched from a distant point. . . ." ¹ (See *Matthew* 27:45-56.)

"A man known as Joseph of Arimathea, who was at heart a disciple of Christ, but who had hesitated to openly confess his conversion through fear of the Jews, desired to give the Lord's body a decent and honorable interment. But for some such divinely directed intervention, the body of Jesus might have been cast into the common grave of executed criminals. This man, Joseph, was ' . . . a counsellor; and he was a good man, and a just.' It is expressly said of him that he '(. . . had not consented to the counsel and deed of them;) . . .' (*Luke* 23:50, 51), from which statement we infer that he was a Sanhedrist and had been opposed to the action of his colleagues in condemning Jesus to death, or at least had refrained from voting with the rest. Joseph was a man of wealth, station, and influence. He went in boldly unto Pilate and begged the body of Christ. The governor was surprised to learn that Jesus was already dead; he summoned the centurion and inquired as to how long Jesus had lived on the cross. The unusual circumstance seems to have added to Pilate's troubled concern. He gave command, and the body of Christ was delivered to Joseph.

"The body was removed from the cross; and, in preparing it for the tomb, Joseph was assisted by Nicodemus, another member of the Sanhedrin, the same who had come to Jesus by night three years before, and who at one of the conspiracy meetings of the council had protested against the unlawful condemnation of Jesus without a hearing. Nicodemus brought a large quantity of myrrh and aloes, about a hundredweight. The odorous mixture was highly esteemed for anointing and embalming, but its cost restricted its use to the wealthy. These two revering

¹ James E. Talmage, *Jesus The Christ*, 1957 edition; Deseret Book Company, Salt Lake City, Utah; pages 662, 663.

(Concluded on opposite back of picture.)



From a painting
by **Guercino**, 1591-1666

The Entombment



ment of Christ

Reproduced for The Institute
by Wheelwright Lithography Co.

The Entombment of Christ

THE STORY (Concluded)

disciples wrapped the Lord's body in clean linen, '... with the spices, as the manner of the Jews is to bury' (John 19:40), and then laid it in a new sepulchre, hewn in the rock. The tomb was in a garden, not far from Calvary, and was the property of Joseph. Because of the nearness of the Sabbath, the interment had to be made with haste; the door of the sepulchre was closed, a large stone was rolled against it; and thus laid away the body was left to rest. Some of the devoted women, particularly Mary Magdalene, and '... the other Mary ...' (Matthew 28:1) who was the mother of James and Josès, had watched the entombment from a distance; and when it was completed '... they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.' (Luke 23:56.)"²

THE PICTURE *

The Entombment of Christ is one of the latter works of Giovanni Francesco Barbieri, an Italian artist who lived from 1591 to 1666. He was called Guercino — "squint-eyed."

Before he was 10 years old he gave indications of being a genius. "He was, in great measure, the disciple of his ... genius and of nature."

"The works of Guercino are distinguished by three different styles, which he followed at different periods of his life." He was strongly influenced by the artistic fame of great men of his time, which caused his changes in style. And he himself came to rank among those great artists.

There are points of praise for his methods, and we can perceive quality in this painting. We see a deep saturation and low brilliance of colors. Guercino is praised for "the vigor of his coloring," for the tenderness "in his half-tints," and for always being "energetic in his shadows." The characters here seem very lifelike. "His drawing is bold and ... his execution is of ... prompt and desiring facility."

Perhaps more than anything in *The Entombment of Christ*, the atmosphere of the scene reaches out to us. The death and burial of the Lord Jesus is not a normally credible subject for a man of daily experience to consider. Yet Guercino provides us the credibility. We are drawn from our modern lives back into the reality of those events. And we might understand that herein is fulfilled one of the chief reasons for all art.

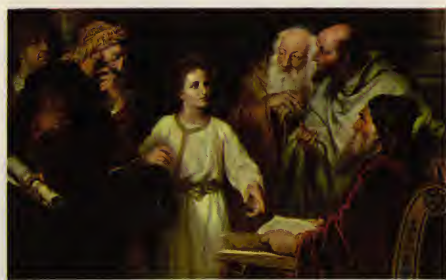
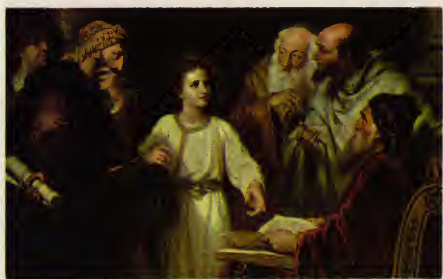
— F. Donald Isbell.

² James E. Talmage, *Jesus the Christ*; pages 664, 665.

* Direct quotes and paraphrased information taken from Bryan's *Dictionary of Painters and Engravers*, Volume I; The Macmillan Company, New York; George Bell and Sons, London, England, 1903; pages 81, 82.

(For all Easter lessons; for Course 17, lessons of the month of June on the Saviour; of general interest; and to support Family Home Evening lesson No. 14.)

LIBRARY FILE REFERENCE: Jesus Christ — Crucifixion and Burial.



About His Father's Business

A Little-picture Story by Marie F. Felt

It was Passover time among the Jews; and, as usual, the yearly celebration was to be held in Jerusalem. Jews everywhere looked forward to being there. Boys of 12 years of age or more, fathers, and any other Jewish males were required to be there. Women need not come, but they often did. They enjoyed being at the festival with their men folk.

As usual, Joseph and Mary made their plans to attend. This year Jesus could go with them; for now He was 12, and being 12 He became, as the Jews termed it, "a son of the law." This meant that He was now considered a man and must, therefore, observe the feast.

The journey was not an easy one, and the nearly 75 miles of road from Nazareth to Jerusalem was crowded with friends and relatives. The donkeys they had with them were heavily loaded with necessary supplies. This was a happy group, however; and as they journeyed they sang and chanted the "Psalms of Ascent" (Psalms 29 to 134) to the accompaniment of a flute.

The closer they came to Jerusalem, the more crowded the roads became. Tens of thousands of people were coming to Jerusalem to attend the Feast of the Passover. Nearly all were bringing with them their animals for burnt and peace offerings. It is estimated that in Jesus' time there were as many as 256,000 lambs slain for the Passover, and that the people numbered nearly three million.

Although crowded, it was a time of rejoicing for friends and loved ones, a time of sacred worship and great spiritual uplift. Many stayed with friends or relatives within the city of Jerusalem. Others camped outside the city. Still others went to neighboring towns to be with friends there.

It was a beautiful and pleasant time of the year. Some say it was the latter part of March; others, that it was the early part of April. At any rate it was springtime, and the travelers loved it.

Early in the morning Joseph and Jesus came to the Temple, and it is believed they entered by the southwest gate. This brought them into that part of the temple known as the court of the Gentiles. Here they saw and heard the oxen, the sheep, and the doves which could be bought from the priests for sacrificial purposes.

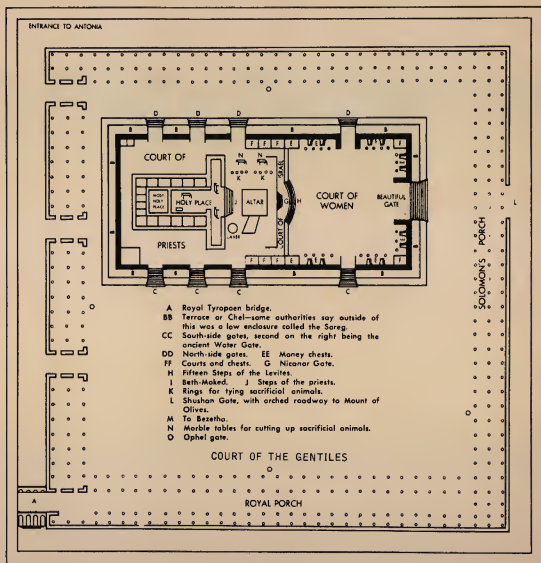
As they walked farther, they could see the beautiful porches and courts of the temple itself, all of which were white marble, decorated with gold.

Joseph was glad that he was early, because he would be among the first to offer the required sacrifice. We do not know what Joseph chose—it could have been a ram or even a lamb—but whatever it was it would be something of which the priests would approve. Having made his choice, "he would take it to the north gate of the Great Court, that is the Court of Israel, and the Court of the Priests, and take it through this gate into the Court itself."¹

At this point Joseph would turn the face of the sacrifice toward the most Holy Place in the temple;

¹J. Reuben Clark, Jr., *Wist Ye Not That I Must Be About My Father's Business?*; copyright, *The Relief Society Magazine*; page 29. (For Course 5, lesson of June 27, "Great Men Seek Truth"; for Course 9, lesson of July 25, "A Leader Honors His Parents"; of general interest; and to support Family Home Evening lessons Nos. 3, 9, 14.)

HEROD'S TEMPLE, DESTROYED A.D. 70 ►



and then he, too, would face it as he prayed. Then as he killed the animal on the north side of the altar, a priest would catch the blood in a golden bowl. He would then sprinkle it in designated places. Joseph would then skin the animal and cut it up according to strict and detailed instructions. The priests would throw the pieces of meat on the altar, finally arranging them, as nearly as possible, in the natural shape of the animal.

Having finished their burnt offering, Joseph and Jesus, we believe, spent some time sauntering about the temple enjoying its great beauty.

Soon after midday, people who had come to worship gathered into the Court of Women to participate in the evening sacrifice. After much ceremony and activity by the priests, the lamb which was to be sacrificed was brought forward. At the time it was to be actually slain, the gates of the temple were opened and the priests blew three blasts on their silver trumpets. This told everyone that the evening sacrifice was about to be made.

As the trumpets sounded, the gates of the Holy Place were opened; and, at this point, the lamb was actually slain. It was done in a certain manner with much ceremony by the priests. This was followed by a special prayer.

Now came the most solemn part of the entire service. In the ceremony the sacrifice was carried to the burnt-offering altar and laid there. This was done by the high priest himself. At this point everyone was very quiet. Then the order was given to burn the incense which had been placed on the golden incense altar in the Holy Place. Both priest and people knelt in prayer. After much additional ceremony, the choir of the Levites began the psalm of the day. Thus ended this particular service.

After the offering of the Paschal Lamb by the head of each family, as required by Jewish law, the worshippers were free to return to where they were staying. Since, we believe, Joseph and Jesus had been there all day, standing on the marble pavement of the temple, they would, without doubt, be glad to return to where Mary and their friends were, carrying with them the Paschal Lamb for their evening meal. Here the lamb would be roasted in an oven. No part of it must touch the oven walls.

There must also be unleavened bread, some bitter herbs such as lettuce, endives, or horehound, with a sauce made of wine, or a fruit cake composed of raisins, dates, and figs. Sometimes vinegar was added.

After the rituals and customs had been carefully observed, there was the benediction. All this would have to be completed before midnight. If all the lamb was not eaten, it must be burned before the next morning.

Following the Feast of the Passover came the Feast of Unleavened Bread. This lasted for several days. Since, on the first day, at the Feast of the Passover, Joseph's Paschal Lamb had been killed and eaten and the necessary burnt offering had been made; and since, on the second day, Joseph had offered his peace offering and in the evening of that day (considered by the Jews to be the beginning of the next day) had given the first sheaf of barley, and his omer of flour had been waved and offered to the Lord, he and Mary and Jesus were free to return home. They had complied with all the requirements, so need not stay longer unless they so desired.

As far as we are able to learn, Joseph and Mary began their journey home on the third day of the Feast. Usually the travelers would start their return journey in the late afternoon when it was cooler, then travel only about six or eight miles on that first day. As they went along, the older children often traveled with friends and neighbors, later returning to their parents.

Since Jesus was now 12 years old and a "son of the law," He would, of course, not be as strictly supervised as the younger children. It was not until the evening camp was reached, therefore, that Joseph and Mary discovered Jesus was not with the caravan. Worried and anxious, they hurried back to Jerusalem to find Him.

We do not know just where they went in search of Jesus, but it seems that the temple was the last place they visited.

It is likely that they entered first into the Court of the Gentiles where there was still a multitude of worshippers, money changers, and others, and many animals still to be sacrificed. They may then have walked along the Royal Porch, then along the south wall of the temple enclosure, hoping to find Him there. From there they might have gone to Solomon's Porch along the east wall of the temple. Perhaps they then went to the Court of the Women.

Not finding Jesus in the Court of the Women, they may have returned to the Court of the Gentiles to search again. Tired as they were, they would have continued their search in the less crowded areas of the court. Here they could see the ornamental balustrade. Inside this were eight separate flights of 14 steps, each nine inches high, each flight leading upwards to a gate in the inner temple wall. These steps seemingly led to a terrace, some fifteen feet wide. It was here that members of the Sanhedrin came to teach on the Sabbath and on feast days. Knowing this, it is believed that Mary and Joseph would have walked along this terrace, looking carefully and eagerly into the Court below, in

(Concluded on page 146.)

GOD'S LAWS

by Roma Edwards*

Whenever we are unhappy or dissatisfied with life, we can always trace the fault back to ourselves. It may be something or someone in the Church who has caused the ill humor in us; and if we will only be honest and face up to ourselves, we most probably will find it is our own fault. Maybe we find it impossible to forgive when God's law requires us to forgive, as lovers of our fellow creatures.

I was having an argument with someone the other day—just a friendly one—when he quoted a piece from Shakespeare which began, "Unto thine own self be true." He quoted more than that, but the words, "Unto thine own self be true," stuck in my mind.

God's laws are such perfect laws that He, in His great wisdom, knows how happy we will be if we do our best to abide by them. God is not a dictator who says, "We will make the people do this or that" just to satisfy a whim of His. The laws that come from God are given because He knows far better than we do what will make us happy.

Life would be so much easier for us if we would make ourselves more as little children. The other

night I was putting my little boy to bed, and as usual he said his prayers. He asked God to forgive him for throwing stones. When he had finished praying I had a little talk with him and said, "Wouldn't it be nice if you didn't have to ask God tomorrow night to forgive you for throwing stones because you didn't throw any?"

He then asked, "Why? Doesn't God like me throwing stones?"

I said, "I don't think so."

After thinking for a little while he said, "Well, Peter and Alan throw stones at me."

I then told him that if they did it again the next day, God would be more pleased with him if he walked away, rather than throw stones back.

The following afternoon I was busy scrubbing the kitchen floor when Roger came running in. He said, "Peter and Alan have been throwing stones at me again, but I didn't throw any back. I just told them, 'God doesn't like it when you throw stones'." His eyes were shining when he spoke and it was clear to see that he felt 10 feet tall. He then added, "God likes me better when I don't throw stones and hurt people, doesn't He?"

It went through my mind then, how even children are happier when they obey God's laws; and if we will only be true to ourselves and face up to ourselves, we are half way to abiding in the law. We must all humble ourselves more as little children.

(For Course 1a, lesson of June 27, "Heavenly Father Wants Us To Talk to Him"; for Course 3, lesson of June 6, "We Love Our Neighbors"; for Course 5, lesson of May 9, "Our Mothers Are Kind and Merciful"; for Course 9, lesson of May 23, "A Leader Is Obedient"; for the general use of Course 25; and to support Family Home Evening lessons Nos. 3 and 9.)

*Sister Roma Edwards is from Wrexham, Denbighshire, Wales, which is in the Welsh District of the Central British Mission. As a convert of less than six months, she gave the above in a 2½-minute talk.
Library File Reference: Obedience.

COLORFUL FOLDERS FOR BULLETINS

Colorful stock forms for use by wards and stakes in printing bulletins, special messages, or programs have been published for the Church by Deseret Book Company.

These full-color, lithographed folders are particularly appropriate for imprinting weekly Sunday School and sacrament meeting services. A total of 11 subjects is available, and each includes an appropriate scriptural quotation.

The subjects now available include: "The Salt Lake Temple," "The Los Angeles Temple," "The Oakland Temple," "The Prophet Joseph Smith" from a painting by Alvin L. Gittins, "This Is The Place Monument," an autumn scene in the Rocky Mountains, and several religious paintings including "The Saviour in Gethsemane," "The Boy Samuel Praying," the Saviour on the shore of Galilee saying to His disciples "Come Follow Me," "The Birth of Jesus," and "The Last Supper."

The pictures are lithographed on paper which can be used equally well on mimeograph machines, spirit duplicators, or small offset presses.

In announcing this new service to the Church, Alva H. Parry, manager of Deseret Book Company, reminds superintendents that having programs and announcements printed in advance helps stimulate order and reverence in worship services. It also eliminates the need for lengthy announcements.

In addition, the beautiful, full-color pictures on the programs can be saved for lesson enrichment materials, framed, or used in scrapbooks.

Stock forms are wrapped with 500 sheets per package, and are available (\$4.95 a ream, plus postage) at any Deseret Book outlet, or by mail direct from Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah 84111. Special order forms showing each subject in full color are also available.



A Challenge to Superintendencies

In Sunday School, the devotional attitude of the superintendency is reflected in the conduct of the congregation. The superintendency members are seated quietly in their places before the devotional prelude starts. It is a member of the superintendency, not the organist, who begins the Sunday School session. He nods to the organist to commence playing.

The superintendency members do not talk while the devotional prelude is being played. Nor do they move around. Neither word nor action is necessary if the program has been prepared and written in advance. Persons other

than members of the superintendency have been assigned as greeters and ushers.

The general superintendency challenges each member of the ward superintendency to do the following:

First: Be in your place before the devotional prelude begins.

Second: Take the responsibility to see that the prelude begins on your signal.

Third: Say nothing during the devotional prelude.

Fourth: Say nothing to each other during the remainder of the worship service.

If the person sitting next to you asks a question, write the answer.

If you have not already been doing this, you will notice that your Sunday School will be more punctual, quieter, and more reverential than before. This notice, sometimes hidden behind the pulpit facing the superintendency, acts as a constant reminder:

"Your conduct is reflected in the congregation."

Reverence on the stand will carry over to a reverential congregation.

The result is well worth the effort. Will you accept the challenge?

—Superintendent
David L. McKay.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

ABOUT HIS FATHER'S BUSINESS (Concluded from page 144.)

the hope of finding Jesus. Then, all of a sudden, as they walked along on the terrace, they came upon a quiet group, eagerly listening to His voice. There, in the midst of these learned doctors they found Jesus, after a search of three long days. They were surprised and amazed to find Him in this place, and in the company of the learned and mighty ones of the nation.

Upon seeing Him, Mary and Joseph were greatly relieved. Without waiting an instant, Mary hurried to Him, saying, "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

But Jesus knew why He was there. He stood there unafraid and dignified as He said to His mother, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

But Mary and Joseph were worried and upset and seemed not to understand what He said. And Jesus, wanting always to be respectful and kind, went down with them to Nazareth "and was subject unto them." And it is said that "his mother kept all these sayings in her heart."

In Nazareth, until the time for His ministry to begin, Jesus lived; and the Bible tells us that He

"increased in wisdom and stature, and in favour with God and man." (Luke 2:48-52.)

Library File Reference: Jesus Christ—childhood.

Other References

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Olaughausen, *Commentary on the New Testament*, Kendrick, Volume I; Sheldon and Company, New York, N.Y.

Alfred Edersheim, *In The Days of Christ*; Fleming H. Revell Company, New York, N.Y., 1876.

William Arthur Heidel, *The Day of Yahweh*; The Century Company, New York, N.Y., 1929.

Fletcher Harper Swift, *Education in Ancient Israel from Earliest Times to 70 A.D.*; Open Court Publishing Company, Chicago, Illinois, 1919.

HOW TO USE THE PICTURES

In this issue of *The Instructor* are small pictures of "Christ in the Temple." These are for distribution to students.

The pictures may be mounted on construction paper before they are given to the children, or they may be placed directly in students' Sunday School scrapbooks. Paste should be applied to only one edge of the picture so that the picture can be raised for reading scriptures printed on the reverse side.

Answers to Your Questions

Does Superintendency Supervise Teaching?

Q. Does the ward superintendency have any responsibility for supervision of teaching in classes?

A. Yes. "Each member of the superintendency should use the 45 minutes of class period to visit one of the classes that fall within his particular responsibility. . . ." He should become acquainted with the teacher's problems of the class and be prepared to discuss with the teacher, after the class or at a later time, ways and means of improving class teaching or to seek the assistance of the stake board. This is also a fine opportunity to congratulate the teacher upon instances of good teaching when observed. (*The Sunday School Handbook, 1964, page 34.*)

Should Sunday School Start on Time?

Q. Is it important that Sunday School start on time?

A. Yes. President David O. McKay in his statements to the Church has encouraged punctuality as one of the objectives of the Sunday School. (See *Gospel Ideals*, page 218.) A certain time must be set and followed for commencement of Sunday School if a reverential and worshipful experience is to be enjoyed together. The Sunday School should actually begin by the organ prelude five minutes before the appointed time for the meeting. Everyone is urged to be in attendance for the prelude.

—General Superintendency.

Memorized Recitations

For June 6, 1965

During April and May these scriptures should be memorized by students in Courses 7 and 13, respectively. They should then be recited in unison during the Sunday School worship service of June 6.

COURSE 7:

(This verse explains Jesus' teaching concerning faith.)

"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

—Matthew 21:21.

COURSE 13:

(In this verse Alma teaches about the resurrection.)

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."

—Alma 40:23.

SPRING SETTINGS

(Our Cover)

On warm, spring days we like to get outside. During these occasions, we should take advantage of opportunities to visit points of interest that provide settings for

teaching moments. We should explain to our children those landmarks—found throughout the world—which will make both their lives and ours more meaningful. This attractive Sunday School teacher is utilizing the Joseph Smith monument on Temple

Square in Salt Lake City.

—Richard E. Scholle.

(For Course 3, lesson of June 13, "The Lord Tells His Servants"; for Course 7, lesson of May 30, "Joseph Smith, Our First President"; for Course 11, lesson of April 25, "Joseph Smith"; and of general interest.)

Photo subjects are Sunday School teacher, Jackie Smith, with children (l. to r.) Darla Peterson, Kristen and Carrie Smith, and Wendy Winegar, all of Winder Tth. Ward, Winder Stake, Salt Lake County, Utah.
Library File Reference: Temple Square

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CONTINUING STUDENT-TEACHER RELATIONSHIPS*

Teacher Improvement Lesson for June by Thomas J. Parmley

Twelfth and Final Article in a Series on "We'll Keep a Welcome" in Sunday School

It is most fitting that the concluding article in the "Keep a Welcome" series be focused on "student-teacher relationships." After all, as teachers, we are basically concerned with the final product—the individual—and what we can do for his spiritual development. At a time when great strides are being made in subject matter presentation, it is imperative that the equally important matter of teacher-student relationships be carefully assessed.

As teachers, because of our vantage point of leadership, we are in a most favorable position to draw students to us and thus set the stage for more effective teaching. There are a number of ways in which this can be done, as will be seen by the examples and discussion which follow.

"Headed for jail" was the notation on the cards of 200 children in the Baltimore slums who had been studied by a sociology class at Johns Hopkins University. Their environment, their delinquency tendencies, and their sordid future outlook could mean nothing else.

Twenty-five years later another sociology class decided to follow up on these 200 children to ascertain their fate. Eventually all but a few of the original 200 had been contacted, and it was apparent that the prediction had gone almost completely awry—only two of the group were in jail, or ever had been there!

Immediately the class began to search for the answer as to why these individuals were respectable members of society instead of criminals. Soon the reason became apparent—"Aunt Hannah!" She had been a teacher in the slums for 40 years and had been a trusted friend, an adviser, a companion—a mother—to thousands of stray waifs. She had won their confidence, respect, and love and had inspired them to wholesome living. When trouble came to them, she befriended them and asked that they be paroled into her care. She believed in them and started them on the pathway toward high ideals and lives of worthwhile service.

It is quite clear from this dramatic story that love is a key ingredient in a successful teacher-student relationship. The Saviour told us to love one another.

Another ingredient in our recipe is the confidence and respect which a teacher must have for a student in order to promote good relations between them. The following story most beautifully illustrates this point.¹

Sister Emma Ray McKay, wife of President David O. McKay, tells of the time that she was introduced by the school principal as the new teacher to her class in a public school. The principal pointed out a boy who had thrown a bottle of ink at the former teacher and indicated that the boy would probably require severe disciplining.

Sister McKay in her sweet, quiet way, handled the problem in a most masterful manner. She wrote a short note to the boy and quietly gave it to him unnoticed by others. It read: "Earl, I think the principal was mistaken about you being a bad boy. I trust you and know you are going to help me make this room the best in school." The boy's face lighted up as he read the note.

When Earl returned to his home that afternoon, he showed the note to his mother but asked her not to destroy it. He said that he wanted to wear it next to his heart. Needless to say, he became one of the best behaved boys in school.

The boy's reaction to Sister McKay's confidence in him is aptly stated in the words of President Hugh B. Brown when he said, "There is no more stimulating thing in life than to know that someone trusts you."

What else may a teacher do in order to develop fine relationships with his students? Certainly each teacher should give careful thought to the following questions. Space does not allow for their discussion. Fortunately, the implication of each one is clear.

1. Do I know the names of all the students who should be in my class? This includes the names on the potential roll as well as those on the active roll.
2. Do I know the family background of each student? By knowing this I can more easily understand why each reacts as he does.
3. Do I know the special interests of each student?

¹The Deseret News, Church Section, April 16, 1952.



Art by Bill Johnson

"I trust you," his teacher had written. And when Earl found somebody trusted him, his whole attitude changed.

4. Do I make a point of saying a friendly word to them while passing them on the street?
5. Do I make a special point of congratulating those who have achieved in some activity outside the classroom?
6. Do I remember their birthdays with either a telephone call or a birthday greeting card?
7. Do the students feel free to seek me out for help in solving a personal problem?
8. Above all, do I have a testimony of the Gospel which becomes an integral part of each of my lessons?

If we can give an emphatic "yes" to each of these questions, then we are well on the road to gaining the love and respect of our class members.

After building up such an esprit de corps with the students, would it not be quite a let-down for them to realize that their teacher had only half prepared a lesson? Real preparation requires many hours of work. A good example of this was recently brought to my attention.

The teacher of a particular class had held many administrative offices. He had been a Sunday School superintendent, a bishop, and a member of a stake high council. Now he was the teacher of a Sunday

School class for the first time in his life. As he returned home from his class each Sunday he would immediately begin his class preparation for the following week. His class grew from six to 56 students within a period of 18 months. Most important of all, his burning testimony of the Gospel became an integral part of each lesson.

It is easy to see why his class grew as it did. All the elements of good teaching had become part of his life. The magic of it all is that there is really no magic to it. Good teaching is the result of many elements which are all within our grasp if we are willing and anxious to strive for them.

Library File Reference: Teachers and teaching.

A LEADER HAS COURAGE

Courage is rated as one of man's most important attributes. It is the trait of all great leaders.

An example comes to my mind in the life of Brigham Young. It was during his second journey to Salt Lake Valley in 1848. It was this enterprise which proved his great courage and pioneer leadership qualifications. He had taken hundreds of the impoverished Saints along. They had also to care for hundreds of head of horses and oxen, pigs and sheep. The party had traveled about 850 miles.

"When the company halted at Sweetwater, women were tired, men were discouraged. Day after day passed, and the discontent of the party grew with every passing hour. Among any other people there would have been mutiny and a sharp turn backward to the shelter of civilization. Always alert to the pressure of influences about him, President Young felt the resistance that manifested itself in silence, rather than in words. One afternoon he hitched up his coach. With the terse statement that he was 'going to the valley; if anybody wants to follow, the road is open,' the President put the whip to his horses and gave not a glance behind.

"Brigham no doubt took this occasion to teach the reluctant and timid Saints a good lesson. He was going to the valley regardless of all difficulties. If the members of the camp wanted to follow, 'the road is open.' It is reported that he drove on alone for 18 miles and then waited for them to catch up to him."¹

—Earl J. Glade.

¹Preston Nibley, *Brigham Young, The Man and His Work*; Zion's Printing and Publishing Company, Independence, Missouri, 1963; page 121.
(For Course 7, lesson of June 27, "President Young Guides the Pioneers Westward"; for Course 9, lesson of July 4, "A Leader Has Courage"; for Course 11, lesson of May 15, "Camps of Israel"; of general interest; and to support Family Home Evening lessons Nos. 10 and 13.)

Library File Reference: Courage.

A Light to Our Path

Senior Sunday School Hymn for the Month of June



HYMN: "Lord, Accept into Thy Kingdom"; author, Mabel Jones Gabbott; composer, Alexander Schreiner; *Hymns—Church of Jesus Christ of Latter Day Saints*, No. 100.

Here we are considering one of our own hymns, one that proclaims specific Latter-day Saint doctrine. Many of our hymns concern themselves with general Christian thoughts and could be sung by any Christian congregation. Indeed, like the compilers of most hymnbooks, we have borrowed heavily from the books of many Christian faiths.

Because we have distinctive doctrines, we should surely sing about them, and this we do in the present hymn. Only members of The Church of Jesus Christ of Latter-day Saints can rightfully sing this hymn. We are the only body of believers who value the ordinance of baptism for both the living and the dead. We are the sole people who understand the principle of baptism for the dead and who use temples for this purpose.

Some people think quite lightly of the rite of baptism itself, saying that it is "merely an outward sign of an inward grace"; and many Christian organizations do not require their people to be baptized in order to become church members. Such people are living in spiritual darkness; they have not the light of the Restored Gospel to guide them.

Consider, on the other hand, how very important the principle of baptism really is, when, at the time of the baptism of Jesus, all three personages of the Godhead made their presence known. It was not, indeed, at the time of the birth of Jesus, nor at the time of His crucifixion, nor even at the

time of His resurrection, that the Father's voice was heard, but at the time of His baptism.

It is quite possible that the most significant events in recorded history were when the voice of our Heavenly Father was heard, saying: "This is My Beloved Son." These occasions were at the baptism of Jesus in the River Jordan, when the Saviour appeared to the Nephites on the American continent, and when the Father and the Son appeared to the Prophet Joseph Smith.

In the Gospel according to Mark we read: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:9-11.)

Granted, there are many religious faiths that teach the sacred rite of baptism. But they are still in darkness concerning its importance for our kindred dead. That is why we want to sing this new hymn. Therefore, let us rejoice and be glad, and also be grateful for the light of the everlasting Gospel which invites us to believe in baptism for all mankind.

Sister Gabbott, the author, wrote this hymn by assignment from the General Music Committee of the Church. She is an especially gifted writer and a devoted Latter-day Saint, having been a missionary in the Northwestern States Mission in 1937-39.

While the message in this hymn refers specifically to the time of confirmation following baptism, the hymn may be sung at any time. Those who have been baptized in the water and of the spirit can rejoice as they sing. And those who are investigators of the Gospel can be encouraged and led to this sacred ordinance.

The melody is easy to learn. We recommend that our people be invited to follow the words and melody in the hymnbook while the organist plays it through once. Very likely the congregation will then be able to sing the hymn immediately and without any difficulty.

—Alexander Schreiner.

COMING EVENTS

March to mid-April
Instructor Campaign

• • •

Apr. 4, 5, 6, 1965
Annual
General Conference

• • •

Apr. 4, 1965
Semiannual Sunday
School Conference

• • •

Apr. 18, 1965
Easter

• • •

May 9, 1965
Mother's Day

Junior Sunday School Hymn for the Month of June

HYMN: "I'll Go where You Want Me To Go"; author, Mary Brown; composer, Carrie E. Rounsefell; *The Children Sing*, No. 19.

In obedience to the counsel of our Father in heaven there is joy and peace. Each child should learn to seek that counsel and to use it according to his needs and abilities. He should seek divine help in determining where he should go, what he should say, and what he should be, because he is a child of God. This hymn tells such a message in simple language that needs no explanation. It should be a joy to learn because the melody is lilt-ing and appealing.

To the Chorister:

Sing the chorus; then teach it to the group by rote. If there are children who are familiar with the hymn, have them listen when you sing, and then sing with the children when they repeat it. This might clarify some of the words for them, as well as help them to hear the tune more distinctly, so they can sing it correctly. One reason children sing out of tune is that they fail to hear the correct sounds to be reproduced.

After the group can sing the chorus, teach the verses. The ability of your group and their familiarity with the hymn will determine how much they can do comfortably. Probably the chorus is all the younger children will be able to sing, but they can have a valuable experience listening while the older groups learn the verses. In order that they do not become discouraged, they should be told that it is not required of them to sing all of it; yet they should know that they are required to listen. Every child mature enough to at-

tend Junior Sunday School should have, or develop, an interest span comparable to the short time allotted for song practice.

Because this is a long song for children, mouthing the words should help them remember the text, and the interval beat pattern can help them follow the melody more accurately. For clarification of these terms, see *A Guide for Choristers and Organists in Junior Sunday School*, pages 24 and 36. To use the above techniques effectively, you should have the hymn memorized.

To the Organist:

Practice the hymn carefully. The rhythm is intricate and difficult for children to hear. The first

and third measures of the chorus are too often played as a dotted-eighth note followed by five, eighth notes instead of a dotted-eighth note followed by a sixteenth; then four, eighth notes.

This is a heritage hymn which children will use all their lives. You have an obligation to teach it correctly. Music from an instrument has a tendency to sound more definite than it does from the voice. Therefore, play it correctly for the children.

In harmony with the message of the hymn, you have a calling as an organist to play accurately as well as with feeling. Accept the challenge and be an outstanding organist.

—Mary W. Jensen.

June Sacrament Gems

FOR SENIOR SUNDAY SCHOOL
"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."¹

¹Luke 24:30.

FOR JUNIOR SUNDAY SCHOOL
Jesus said: "Blessed are the pure in heart: for they shall see God."²

²Matthew 5:8.

Organ Music To Accompany June Sacrament Gems

Melvin W. Dunn



Art by Dale Kilbourn.

CALLING OF THE ORGANIST

by Clair W. Johnson

*Sing, O heavens; and be joyful, O earth;
and break forth into singing, O mountains. . . .*
—Isaiah 49:13.

From earliest times, people of all ages have worshipped through music. When it is excellently expressed in the singing of hymns or the playing of the organ, music moves our souls to worship.

From the beginning of the Master's Church in these latter days, the playing of the organ has summoned worshipers, has created the atmosphere for their prayers, and has accompanied

their singing. The Lord, through His servant, Joseph Smith, commanded that a selection of hymns be made for the singing of the Saints.

When the Salt Lake Tabernacle was being built, President Brigham Young asked Joseph H. Ridges, who had learned organ building in England, to design and supervise the construction of an organ. The best wood was located in Pine Valley, near St. George, Utah, after samples had been studied from the entire intermountain area. Lumber for the organ had to be hauled by ox team, over 350 miles of rugged and almost impassable terrain. Metal and ivory parts were brought for the East.

President Young was impatient to have the organ completed. "In the year 1867, at the time when both the Tabernacle and its organ were nearing completion, President Brigham Young said, 'We cannot preach the Gospel unless we have good music. I am waiting patiently for the organ to be finished; then we can sing the Gospel into the hearts of the people.'"¹

When completed, the organ compared favorably with any in the world for beauty and design and for purity of tone.

Fine instruments are available today. We do not have to haul the logs by ox team over many miles of treacherous roads, then laboriously shape each piece of wood and build the organ by hand. But those who play the instruments develop in much the same way as in pioneer times, learning to read the music, to manipulate the keys, stops, and pedals in a skillful manner to produce the beautiful preludes and accompaniments which mean so much to the worship service.

The voice of the organ is an established part of our worship. It sings of hope, of the brightness of a new Sabbath morning, the closing of another day of worship. It speaks of the glory of God, of His creation of the world, of the plan of salvation He has given through His prophets. It sounds the clarion call to assemble, to humble ourselves, to learn of the Gospel, and to partake of the sacrament. It tells of the beautiful world we live in, of the hills and the vales the Lord preserved for His people. It reminds us of departed loved ones at whose last services it offered consolation. It unites all people in a common bond of love and fellowship. It changes the mood of all who enter the chapel, tuning their hearts for communion with their Maker.

As Latter-day Saints we are reminded that he is greatest who serves most. We believe in service to God and to mankind as a way of life, as a way of achieving joy in this life as well as gaining eternal salvation. We are taught that we should be "anx-

¹Stewart L. Grow, *A Tabernacle in the Desert*; Deseret Book Company, Salt Lake City, Utah, 1958; page 80.

iously engaged" in serving the Lord and preparing ourselves for some special service, according to the talents we possess. Our children should be taught that service is a part of our religion.

Learning to play the organ should begin at an early age, although the development of such skills can take place at almost any age. Brother Alexander Schreiner, Tabernacle organist, relates that he first played hymns before a congregation at the age of 5. He has continued ever since, enriching the lives and building the faith of countless masses of both Latter-day Saints and nonmembers through his playing. His life has been one of complete dedication to his art and to the Church.

As we serve, we develop ourselves musically and spiritually. We do not merely play notes on the organ. We express Gospel ideas in a musical setting. We express our own testimony in each prelude and hymn we play.

In preparing to become an organist, we are advised to first learn to play the piano well. Learning to add the pedals comes later and the transition from piano to organ is not difficult. Many young pianists today are being transformed into capable organists through courses offered by the General Music Committee.²

Many wards need more organists to serve in various auxiliaries. Bishops can help develop and prepare young organists by encouraging them to practice regularly on the chapel organ and by finding opportunities for them to play. Even though a ward might be so fortunate as to have an excess of capable and experienced organists, young ones need the experience, growth, and motivation which comes through performing before a congregation. Encouragement can be given to young boys and girls who already play the piano to enroll in the Church-sponsored organist classes.

²See Clair W. Johnson, *Worship In Song*; Deseret Book Company, Salt Lake City, Utah, 1962; page 72.

"WHAT MAY I DO FOR YOU?"

Have you ever walked up to the front door of a home and found yourself looking into what seemed to be a small mirror on the door, only to be startled by a voice saying, "What may I do for you?"

Have you watched a school demonstration of modern child-behavior in a model classroom, where activities of the children are observed without the observer being seen?

These situations are made possible by a special type of glass which permits only "one-way" vision. From one side, the glass appears to be a mirror in which you see only our own image. The person on the other side of the glass, however, can see through,

Becoming an organist requires long years of private instruction at considerable expense. Private teachers of piano can help young people prepare by assigning their students hymns to learn as part of their weekly lessons, together with pieces from the approved lists of organ preludes.

What reward can we promise a child, after years of hard work, developing his talents to a point where he can perform as an organist in various meetings? There will be no pay check.

My own son, Gordon, now age 15, has been taking piano lessons since he was 8 years old. He came home recently and told us he had been set apart as organist for priesthood meeting. I am certain there has been no greater satisfaction come into his life, nor to his parents, than this recognition.

As rewards we can promise the joy and satisfaction that comes from an important calling, of prominence and leadership. The things we learn in this life are never lost. The organist can enrich his life and the lives of others by adding beauty to the worship services and to the lives of all who hear us play. We are happy to be in the service of the Lord.

The organist has opportunity to touch and transform the lives of all who hear the joyous sounds of his instrument. His playing will reflect his own testimony, his love for the Divine, the good, the true, and the beautiful.

Over his keys the musing organist,

Beginning doubtfully and far away,

First lets his fingers wander as they list,

And builds a bridge from Dreamland for his lay:

Then, as the touch of his loved instrument

Gives hope and fervor, nearer draws his theme,

First guessed by faint auroral flushes sent

Along the wavering vistas of his dream.

—James Russell Lowell.

Library File Reference: Music—Instruments.

just as if he were looking into ordinary glass.

Is not our relationship to God similar to this?

God can observe all that we say or do. On the other hand, we cannot see Him to realize that we are being watched, somewhat like the children in the classroom.

He can direct us and speak to us; and He may ask, "What may I do for you?"

We can speak to Him, but we must have faith that He hears. We cannot see Him; we must develop faith that He is there. This will lead us to conduct our lives so that we will not be ashamed before our God.

—Lindsay R. Curtis.

Library File Reference: Faith.

RESEARCH IN COLONIAL AMERICA

by Leslie H. Wadsworth*

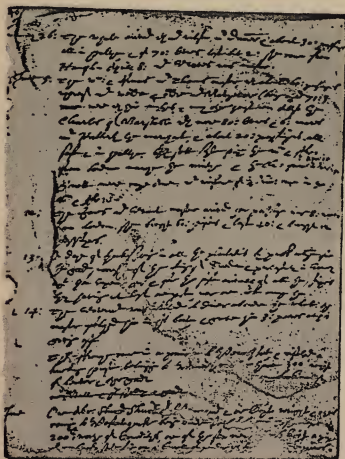
The arrival of the Pilgrim fathers on our New England shores in 1620 opened the way for millions of oppressed, restless, liberty-loving peoples who were to follow them to America.

Most of these early migrations from England and continental Europe were from 1607 to 1775. Identifying these early immigrants presents our first major problem in research work.

Ships bringing these legions to the western world found refuge in rivers and harbors from Canada to the Gulf coast and even in California. Following is a list of some of these early ports of entry, the names of the ultimate towns, the states in which these towns are located, and the recorded dates of the official landings.

Penobscot Bay—Belfast, Maine—1770.
 Pasco Bay—Portland, Maine—1623.
 Great Bay—Portsmouth, New Hampshire—1623
 Cape Ann—Massachusetts—1623.
 Salem Bay—Salem, Massachusetts—1626.
 Massachusetts Bay—Boston, Massachusetts—1630.
 Plymouth Bay—Plymouth, Mass.—1620.
 Cape Cod Bay—Provincetown, Massachusetts—1620.
 Narragansett Bay—Providence, Rhode Island—1631.

Page of Winthrop Journal noting under date of June 5 the arrival of the "William and Francis" in 1632.



Long Island Sound—Many landings.
 New York Bay—New Amsterdam, New York—1609.
 Raritan Bay—Perth Amboy, New Jersey—1651.
 Delaware Bay—Philadelphia, Pennsylvania—1653.
 Chesapeake Bay—Baltimore, Maryland—1662.
 Chesapeake Bay—Norfolk, Virginia—1680.
 Chesapeake Bay—Portsmouth, Virginia—1752.
 James River—Jamestown, Virginia—1607.

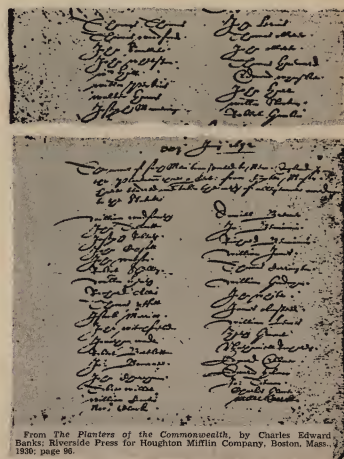
Our search for the port of entry of our forebears is another problem.

From early 1600 until 1775 hundreds of ships sailed from England and Continental Europe bringing immigrants to America. Captains of many of these ships kept accurate records of passengers, cargo, ports of landing, and dates.

Many ships came to American shores, bringing many, many passengers. If we are without names of the ships, names and numbers of passengers, names of the ships' masters, and records of when and where these passengers were landed—we have more problems. Add to this the fact that we find no records of the places and dates of embarkation, nor the origin of the passengers, and we are confronted with an intensified problem.

We do find records of sailings, etc., when all the members of a family are passengers on the same ship,

List of passengers on ship "Lyon," 1632, with names of the "Braitree Company."
 The first list of passengers, 1632; ship "William and Francis."



From The Planters of the Commonwealth, by Charles Edward Banks; Riverside Press for Houghton Mifflin Company, Boston, Mass., 1930; page 90.



Photo by H. Armstrong Roberts.

Old North Church, Boston, Massachusetts.

also, when some well-known man of importance brings with him minors and sponsors these younger persons until a suitable place is found for them. Captains of ships also acted as sponsors on many occasions.

(For Course 21, lesson of June 20, "Research in Colonial America"; and of general interest.)

Leslie H. Wadsworth has held various Church auxiliary and priesthood positions. He presently serves on the high council of New York Stake. He is the father of four children. His wife is the former Elizabeth Genger. Over the past thirty years Brother Wadsworth has gathered thousands of his kindreds' records. He has experienced notable success because of his effort, resourcefulness, and faith.

Names, dates, and places then become (when accurately recorded) the building blocks of genealogy; and errors in these have caused no end of annoyance and confusion.

Various ways of spelling surnames have been a source of considerable trouble. Add to this a few errors in dates and a few omissions of places, and we become engulfed in a morass of troubles. One of the most authentic records we have of names, dates, and places is found in the recorded history of the good ship *Mayflower*. There were 41 men, their families, and 15 servants aboard, making a total of 102 people. Some of their signatures were recorded on "The Mayflower Compact." William Bradford, second governor of Plymouth, also wrote a history of the *Mayflower* adventure and listed passengers' names. From these two sources we have the names of those who sailed on that historic ship.

In tracing the migrations of these persons as they moved ever westward, we find with each passing generation changes in spelling of the original *Mayflower* surnames. We can expect and must look for the changes in the spelling of all our ancestors' surnames.

With all this information before us, we can readily understand, then, our own responsibility in recording authentic, accurate, and precise records—thanks to our new Priesthood Correlation Genealogical program. All pedigree charts and family group sheets must be turned in to our bishop. He has assigned members of his Genealogical Review Board the responsibility of proofreading all charts and sheets. They must have all errors corrected before sending the sheets into the Salt Lake offices for processing.

In gathering our records from relations yet living, let us keep in close touch always with the oldest members of our family lines. Their memories are more accurate than our guesses.

To refer back to our early American forebears, it is interesting to know that historical societies have been organized in many towns near the ports of entry of original settlers. These societies, with their libraries, have accumulated considerable information—data that may be difficult or impossible to obtain from any other source.

A letter to librarians of these societies and libraries enclosing a self-addressed, stamped envelope can often open up additional avenues for us in the task of genealogical research.

Genealogical records we make will become a firm foundation for all those who follow, and generation after generation will pay homage to our work and memory.

Achievement is its own reward!

Library File Reference: Genealogy.

Love

THY NEIGHBOR AS THYSELF

by Leland H. Monson

In his letter to the Romans, Paul noted that love fulfills the whole law. To them he said:

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to thy neighbour: therefore love is the fulfilling of the law. (Romans 13:8-10.)

Writing to the Corinthians, Paul defined love as the greatest thing in the world. He said there are three things that last forever: "... faith, hope, charity, these three; but the greatest of these is charity." (I Corinthians 13:13.)

John the Beloved was equally concerned about love. In his first epistle he wrote:

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. . . . My little children, let us not love in word, neither in tongue; but in deed and in truth. (I John 3:14, 15, 18.)

Or, to use the words of the New English Bible,

"... My children, love must not be a matter of words or talk; it must be genuine, and show itself in action." (I John 3:18.)

These concepts given by Paul and John, of

(For Course 5, lesson of June 6, "We Love Our Neighbors"; for Course 9, lesson of June 20, "A Leader Shares"; for Course 13, lessons of June 6 to 20, "Service"; for Course 25, lesson of June 27, "Neighborliness"; of general interest; and to support Family Home Evening lesson No. 8.)

course, come from the Master. To the Pharisee who asked:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:36-39.)

Even before the birth of Christ, King Benjamin urged the Nephites to extend a helping hand to those in trouble. To the Nephites in Zarahemla, he wrote that the heavy hand of God would be upon those men and women who denied help to the suffering and oppressed.

And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:16-18.)

The divine injunction, "Love thy neighbour as thyself," though too infrequently followed, and often because of the reason given by King Benjamin, has brought comfort and solace to the sorrowful, the hungry, the weary, the frustrated, and the depressed.

If I truly loved my neighbor as myself, I would be just as interested in seeing that my neighbor's children were not brought up in the slums as I am in seeing that my own children have adequate housing. If I truly loved my neighbor as myself, I would be just as interested in seeing that my neighbor's children had a good education as I am in seeing that my own children are developed to their highest potential intellectually, emotionally, and spiritually. If I truly loved my neighbor as myself, I would be just as interested in seeing that my neighbor's children had adequate dental and medical care as I am in seeing that my own children have these services.

Three examples of how men have matured themselves in this respect illustrate what we mean by loving our neighbors as ourselves.

Answering a telephone call made to an absent county attorney for help that was desperately needed by a man and woman with five hungry children, a man, whom we shall call John McCarthy, touched

deeply, proceeded to assist the woman who had called. She told him that her husband, just out of bed with pneumonia, had walked to Ogden from Warren, Utah, to work.

John McCarthy was a man of feeling. He drove to Warren and saw the sad situation. The home was about the size of a chicken coop. A broken-down, old-model car was on the ditch bank. One of the window panes was missing from the front door. A piece of cloth stuffed into position kept the bitter cold from entering the house. The only heat in the home came from an old-fashioned coal range. The only fuel available was old automobile tires. Little heat was generated.

The only floor was a layer of boards on the ground. Two mattresses were on the floor of a lean-to adjoining room. The children, all under seven and scantily clothed, hugged the stove for warmth. There was no heat in the bedroom.

There was no food, little clothing, and no fuel, except the rubber tires. McCarthy ordered a load of coal and took the mother to the store for a large order of groceries. When he returned to Ogden, he called the welfare department and was told, "We've got 50 families like that between here and Warren." No help was forthcoming. A call to the bishop of the ward revealed that she was a non-member, but the bishop said that he would take care of the family.

McCarthy wondered how all the well-dressed, well-housed people in this and surrounding communities could allow situations such as this to go unheeded. How, he thought, can Christian people be so neglectful and so unconcerned?

Public agencies and the Church, he thought, may be robbing us of the heightened sense of responsibility we should have for the needs of others. Maybe, he thought, we need to have a higher sense of *individual* responsibility for the needs of others, to sense more acutely that we are our brother's keeper.

A second example of the efforts of an empathetic person, one who felt herself into the requirements of others, occurred in Ogden in 1947. In that year a family of six children arrived from Wyoming, earlier from Arkansas. Living quarters were scarce. The first night they slept in their car. The next day their plight was discovered. An article appeared in the *Ogden Standard Examiner*. It contained the pictures of the children who were by this time in juvenile detention quarters. This article also told the story of their needs and suggested in the headline that they needed help. That night the mother gave birth to her seventh child.

Marian Johnson, a good-hearted Samaritan, saw

the picture, was deeply moved, and proceeded to help. She provided a home for a few days for two boys, ages 5 and 7.

Others, at her suggestion, aided the other members of the family. When these two boys were taken to the bathroom for a bath, they were frightened, for they had never seen such fixtures.

One evening while the mother was still in the Thomas Dee Memorial Hospital, our good Samaritan took the two children to the basement to do a washing. As they saw the clothes move about in the electric washer they laughed and laughed. It was like going to a circus for them. They were surprised when they ate their food and discovered that second helpings were in order and that they could have another glass of milk. One day Mrs. Johnson gave them 10¢ each and sent them to the store. They returned with the money. They did not know how to use it.

When the mother returned from the hospital and the father and mother were ready to leave with the family for Rock Springs, where he hoped to get work, the 7-year-old boy begged to remain with his benefactor. Mrs. Johnson took care of him for several months. Before the other children left for Rock Springs, she called her friends and secured needed clothing for them. When the younger boy left for Rock Springs several months later, tears rolled profusely down his cheeks. Mrs. Johnson also shed tears.

Yes, we still have in America many Christians who know that they should love their neighbors as themselves. John the Beloved's admonition still rings loudly in the ears of our good Samaritans: "My children, *love must not be a matter of words or talk; it must be genuine and show itself in action.*"

An American poet, Edwin Arlington Robinson, also furnishes us with an interesting example of a man, Flammonde, who loved his neighbor as himself. Robinson writes:

*There was a woman in our town
On whom the fashion was to frown;
But while our talk renewed the tinge
Of a long-faded scarlet fringe,
The man Flammonde saw none of that,
And what he saw we wondered at—
That none of us, in her distress,
Could hide or find our littleness.*

To be a good Samaritan, to love our neighbor as ourselves, is a rare opportunity, an opportunity to develop some of our finest qualities—mercy, kindness, sympathy. It is an opportunity to approach mature manhood, a "measure of the stature of the fulness of Christ." (*Ephesians* 4:13.)

Library File Reference: Love.

1846 was a year famous for two pioneer treks, each similar to the other in point of departure and the route followed, but very different in spirit and outcome.

One was the march of the Mormon pioneers;¹ the other was that of the Donner party.

Early in February of that year, before the spring thaw, Brigham Young was making haste to get his people out of Nauvoo. The advance company trudged out across the Mississippi ice and made camp on the Iowa shore. Then, through a miserable two months, they slowly crept across Iowa until by mid-June they had established a camp at Council Bluffs on the Missouri River.

About this same time the well-equipped Donner party set out from Springfield, Illinois, bound for California. No wagon train ever started west with more material comforts than did this one. They had fine horses, good cattle, servants, paid teamsters, and money stitched into their quilts. Jacob Donner, a well-to-do merchant and leader of the company, was carrying a great wagon load of goods to sell in California.

Meanwhile, Saints still in Nauvoo were working

(For Course 7, lesson of June 27, "President Young Guides the Pioneers Westward"; for Course 11, lessons of May 9 and 16, "Out in the Storm" and "Camps of Israel"; of general interest; and to support Family Home Evening lessons Nos. 4, 8, 10.)

¹Information regarding the Mormon pioneers was obtained from *Comprehensive History of the Church of Jesus Christ of Latter-day Saints*, Vol. 3; Deseret News Press, Salt Lake City, Utah, 1930.

ONE WAGON TRAIN HAD . . .

A COVENANT AND A PROMISE

frantically to finish the million-dollar temple. Every cent they could spare was spent for window glass, paint, and furnishings. It was publicly dedicated on May 1, 1846, by Wilford Woodruff and Orson Hyde of the Council of the Twelve.²

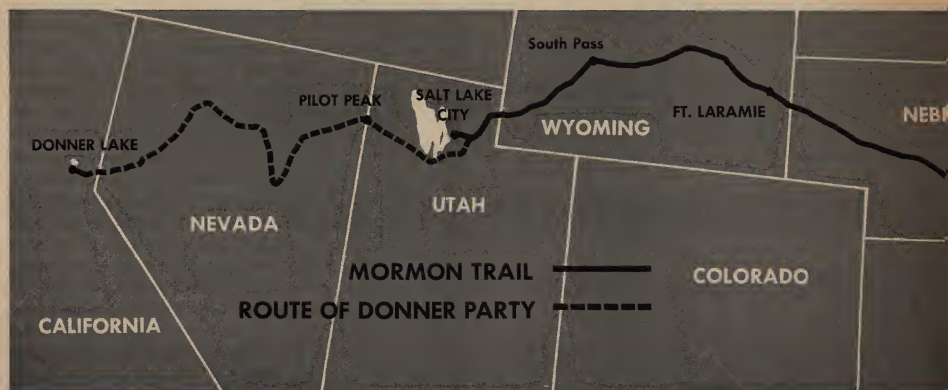
On May 11, 1846, the Donner party came into Independence, Missouri. Since 1833, when the Saints had left Independence, that western town had grown from a sleepy village to a wild trading center.

The Donner party said good-bye to their friends and joined another wagon train, the captain of which was, curiously, Lilburn W. Boggs, former governor of Missouri and author of the infamous extermination order against the Mormons. This great train of prairie schooners stretched out for two miles; and, as they crossed the Blue River into Kansas, they little knew that they were leaving Joseph Smith's intended City of Zion, nor that the grass rustling past their wheels hid the site that the Prophet had dedicated for a temple to the Most High.

The Saints, moving across Iowa, were busy establishing camps for thousands of pioneers who would follow. Garden Grove, Mt. Pisgah, Council Bluffs—at each place they built fences, plowed and planted, and left men behind to care for the crops, dig wells, and build homes. Advance scouts went ahead to blaze trails and build bridges.

Disharmony was beginning to creep into the Donner-Boggs company, and on July 19th the group decided to split. The wagon train had passed Fort Laramie and had reached the Continental Divide. Half of the party followed Captain Boggs along the familiar, north-westerly route to Fort Hall, near what is now Pocatello, Idaho. The rest went with

²Temples of the Most High, compiled by N. B. Lundwall; Bookcraft, Inc., Salt Lake City, Utah, 1960; page 45.



the Donners along a new route called Hastings Cut Off. This route was supposed to be much shorter.

The Donner party of 87 persons and 23 wagons wasted much time in quarreling, back-tracking, and trailmaking, and lost 20 days getting over the Wasatch Range. It was the end of August before they began to plod slowly around the south end of Great Salt Lake. By early September, they were crossing the Great Salt Lake Desert. A scheduled two-day effort turned into a four-day nightmare while crossing the Salt Flats. Piece by piece they abandoned first the loads and then the wagons, as they became bogged down in the mud and salt ooze. Cattle and oxen, crazy from thirst, bolted out across the desert and were lost.³

Brigham Young, late in the season, called a halt to the march of Israel. Most of the young and vigorous men had gone with the Mormon Battalion, and the remainder prepared to build the town of Winter Quarters, on the Iowa-Nebraska border. What they erected was astonishing: a town of 41 blocks, with 820 lots, 1,000 houses, a meetinghouse, work shops, and even a gristmill. Their town was divided into 22 wards, each with a bishop, and a high council over the whole community. When word came that the Saints still in Nauvoo had been driven out at gun point, a relief company was sent back with tents and provisions to rescue them.

The Donner party by this time was stretched out for many miles across what is now Nevada, those in front with wagons paying little heed to those behind who were walking. When they saw snow on the mountains ahead, their anxiety reached desperate proportions. The end of October found the leaders stranded in snow at Donner Lake near the summit

³Central Feature News, "Tracking History in the Desert," *The Instructor*, 1963, page 200.

of the Sierras. The stragglers were trapped in the lower reaches. The bulk of the party gathered at Donner Lake, and there they remained through a terrible winter. Forty out of the 87 people perished in the ordeal.⁴

In the spring of 1847, Brigham Young began making preparations for the camp to move, and he announced to the people:

Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. (Doctrine and Covenants 136:2.)

The Saints were commanded to provide themselves with necessities for the journey, to bear an equal burden in caring for the poor, the widows, the fatherless; to prepare houses and fields for those who should remain through the season. And they were promised:

And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families. (Doctrine and Covenants 136:11.)

Brigham Young left Winter Quarters with a small party on April 16, 1847. They came down into the Salt Lake Valley in the fourth week of July.

Kneeling by the south branch of City Creek near the present temple site, Orson Pratt led the company in prayer. He gave "thanksgiving in behalf of our company . . . all of whom had been preserved from the Missouri River to this point."

Only a few weeks before, part of the Mormon Battalion coming over the mountains from California, after receiving their discharge, had found the remains of nearly half the Donner party. Following the disastrous trail, they came upon wagons, clothing, tool chests, trunks, books, medicines, household articles, and the skeletons of cattle. Not blessed with the leadership that had attended the Mormons, the Donner company had come to a tragic end.

But the thousands of Saints who came safely into the valley the next year remembered the Lord's promise

I am he who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to save my people Israel. (Doctrine and Covenants 136:22.)

—Virginia Maughan Kammeyer.*

⁴Boyd O. Hatch, "Utah Trails Before the Mormons," *The Instructor*, 1957, page 169.

*Virginia Maughan Kammeyer has attended Utah State University and Brigham Young University, receiving her B.A. degree from the latter. She has had writings published in *The Improvement Era* and *The Relief Society Magazine*. She lives with her husband, Fred T. Kammeyer, and their six children in Seattle, Washington. Library File Reference: Pioneers—Mormon.



SERVE MAN: SERVE GOD

by H. Donl Peterson*

Service is a mark of Christian discipleship. Service is the spirit which permeates the heavens. One of the most profound declarations ever given pertaining to service was that revealed by our Heavenly Father when He said the essence of His work and His glory was "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The Saviour's earthly ministry could best be summarized by the word "service." His entire ministry and atonement are supreme examples of service to fellowmen. The Russian novelist, Boris Pasternak, after explaining the evil conditions that existed throughout the Roman Empire during the life of Christ, tells of the Saviour's lasting influence because of His dedication to His fellowmen:

And then, into this tasteless heap of gold and marble, He came, light and clothed in an aura, emphatically human, deliberately provincial, Galilean, and at that moment gods and nations ceased to be and man came into being—man the carpenter, man the plowman, man the shepherd with his flock at sunset, man who does not sound in the least proud, man thankfully celebrated in all the cradle songs of mothers and in all the picture galleries the world over.¹

The scriptures present numerous examples of men who were totally dedicated to the principle of service. One example was Amulek, who was called by the Lord to assist the prophet Alma in a missionary assignment. In accepting this call Amulek had "... forsaken all his gold, and silver, and his precious things ... for the word of God, he being rejected by those who were once his friends and also by his father and his kindred." (Alma 15:16.)

The lives of members of the Church, those who have taken upon themselves the name of Christ, should also be distinguished by service to their fel-

(For Course 9, lesson of May 16, "A Leader Serves the Lord"; for Course 13, lessons of June 6, 13, and 20, "Service"; for Course 15, lesson of July 11, "Alma and Amulek"; of general interest; and to support Family Home Evening lessons Nos. 7, 8, and 11.)

*Boris Pasternak, *Doctor Zhivago*; Pantheon Publishers, New York, N.Y., 1960; page 40.

*H. Donl Peterson is assistant professor of religious instruction at Brigham Young University. He received his B.S. and M.Ed. at BYU and his Ed.D. at Washington State University. He served in the Seminary program for five years in Arizona and central Utah and served five years in the Institute program at Dixie College and at Washington State University before accepting an assignment at BYU. Brother Peterson has served as bishop of the North Central Park Ward in South Salt Lake Stake, as a high councilman in the St. George Stake (Utah), and is presently serving as bishop of the BYU 12th Ward. Dr. Peterson is married to the former Mary Lou Schenk. They are parents of five children.

lowmen. King Benjamin stated that "... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.) Our beloved prophet, President David O. McKay, is respected by members and nonmembers alike as one whose life has been characterized by unselfish service. Among the numerous congratulatory letters honoring President McKay on his ninetieth birthday was one from a religious leader of another faith, who wrote,

His long years have been devoted to service to his Church and his community; as a churchman he has been an inspiration to his people, and as a civic leader he has won the respect and esteem of his fellow citizens.²

Service is a distinguishing characteristic of all faithful Latter-day Saint leaders. Giving a beautiful tribute to her stake president, whose life is based upon service to his fellowmen "whether in or out of the Church," a young lady cited several examples of how he had been called to a sickroom or a home where tragedy had struck or where encouragement was needed—often in the middle of the night. He had frequently spent the entire evening assisting those people in solving their problems. The girl concluded that she personally knew of his love and dedication because she said, "He is my father."

Another young lady, attending Brigham Young University, related an experience her family had had in meeting a bishop during a trip. The bishop was from central Utah; her family was from the eastern section of the United States. The girl related that the bishop, "finding after ten minutes' conversation that we were not Mormons and had no knowledge of the Church, invited us to spend a few days at his home. ... Because of his friendly nature and subsequent hospitality enjoyed in his home, I am now a member of the Church."

One appreciative boy gave tribute to his bishop who spent two or three nights a week for several weeks assisting his inactive brother. The boy expressed thanks that, because of the efforts of his dedicated bishop, his brother was again faithful in the Church.

We can readily recall examples of faithful Church leaders who have spent a great deal of time and money in unselfish service to others. Some that immediately come to mind are: a stalwart missionary who relinquished his university scholarship to accept his missionary call in order to bear testimony of the truthfulness of the Gospel to a needful world; the seminary teacher who spends innumerable hours counseling and working with "his kids" in order to

²President McKay Birthday Tribute, *Deseret News*, week ending Sept. 7, 1963; page 15.

keep them close to the Church; the faithful high councilman busy in his demanding profession and responsible Church assignments who also takes time to see that young people in his area are transported to their 6:30 a.m. Seminary class; that devoted Sunday School teacher who visits her students during the week to assist them in class assignments and makes herself available for discussions of problems they may have encountered; that faithful home teacher who brings popcorn balls and gingerbreadmen to children in his district in remembrance of their birthdays; and that extremely busy stake president who personally writes thank-you notes to those who prayed, spoke, ushered, or otherwise participated in stake conference.

Missionaries relate that their mission was the most enjoyable two years of their lives. This is often because they have discovered the joy of service for

the very first time. If we are actively engaged in service to our fellowmen, the present should be the happiest time in our lives.

We love those people and institutions we are privileged to serve. One man was not active in the Church, and a new bishop asked the seasoned, retiring bishop what could be done to bring this brother back into activity. The older bishop wisely said: "He'll love the Church when he is given the opportunity to serve."

Service is a mark of Christian discipleship. It is the spirit that permeates the heavens. Everyone engaged in his "Father's business" will be anxiously engaged in service to his fellowmen. Those who have not found joy in life may wish to ponder the idea: "If you would like to improve your lot in life, build a service station on it."

Library File Reference: Service.

Junior Sunday School

ROLE OF THE STAKE ADVISER

A stake adviser can be of great help to a teacher of children in the Junior Sunday School program of the Church. The stake adviser has been selected on the basis of knowledge of and working ability with children of a certain age level. She will usually be experienced in ways of working most effectively with these children so that they may be motivated to live Gospel principles. Her role is one of helpfulness. She will want to be of service to those who are entrusted with changing the behavior of children to correspond with the beautiful Gospel of Jesus Christ. How can her services best be utilized? How can a teacher secure help?

Answers to these questions focus upon the importance of establishing congenial relationships between teachers of Junior Sunday School classes and advisers on the stake level. Each should "Keep a Welcome" with the other.

A stake adviser should:

1. Let each teacher know and feel that the adviser is available for help when needed.

2. Visit the teacher at her home or by appointment at the chapel to become better acquainted.

3. Aid in orienting new teachers, helping to acquaint them with basic and enrichment materials for their classes.

4. Aid in interpreting recommended policies and programs.

5. Be willing to give personal advice and suggestions.

6. Plan meetings for sharing helps to more effective teaching.

7. Be enthusiastic about the opportunity to serve.

8. Be positive and friendly.

A teacher should:

1. Invite the stake adviser to visit her class and solicit help for improving her teaching.

2. Help the adviser feel needed and wanted.

3. Accept suggestions given with an appreciative attitude.

4. Render thanks for the help given by putting suggestions to work in the classroom.

5. Attend stake preparation meetings faithfully, prepared to give and share ideas.

6. Feel free to call stake adviser for specific help.

7. Express willingness to work on team basis for the good of the children.

8. Be open-minded.

—Hazel F. Young.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

How To Live To Be 125*

by Gertrude N. Bailey

At the retirement age of 65 most people, if they knew they could look forward to another 50 years of living, would in all probability take a new lease on life.

It is an established fact that, as Americans, we prepare ourselves to die at an early age. Science has discovered that our physical beings are capable of living 125 years. However, through the media of television and other advertising facilities, youth is glorified in this country.

It would seem that nature is very inconsistent when she intends a certain life span for all common forms of life except that of human life.

The life span of the human is less than half that of the shortest-lived creature. A dog reaches maturity at the age of one and lives an average life of ten times the period between birth and maturity, or ten years of age. The average age of all living creatures, except that of the highest form of life, is at least seven times the period of elapsed time between birth and maturity.

As humans, the first 20 years of our lives are spent mainly in primary education. During the next ten years we are just getting the idea of what life is all about. Between the ages of 30 and 40 we are settling in the work we intend to follow. The following ten years are spent in gaining experience in our chosen field.

Our maturity peak is attained at the age of 50; and just as we should really start living, we begin to feel that we are slipping downhill. It does not seem probable that we are meant to die when we should just really begin to live.

Science has proven that each of our cells renews itself every seven years, so that all the cells in our body makeup are never more than seven years old.

What, then, makes us deteriorate at the early age of 65?

The accent on youth is driven into our subconscious minds from all sides. We hear the phrase, "I am getting old," from people who have passed 30. We really begin to think about our age at 40 when we still have another ten years in which to reach our peak of maturity.

Our subconscious mind acts as a servant to our conscious mind. Because the subconscious has no reasoning power, it accepts as true all statements of



Photo by H. Armstrong Roberts.

the conscious. When we reach 30 we start telling ourselves that we are getting old. As we repeat this over and over, our subconscious mind accepts these statements as facts. It does its part to make us look like the picture we subconsciously form of ourselves.

If we were to accept 125 years as our normal life span we would not look nor feel old at the age of 65. We would continue with our studies and take an active interest in the many opportunities around us. We would develop a youth consciousness by thinking of ourselves as being young in both mind and body, remembering that our cells are constantly being renewed.

Mental agility does not wear out with age, but, like our other body muscles, it must be used constantly to retain its elasticity. We need to reeducate our thinking to the knowledge that the life span of man, to be in keeping with all other forms of life on this planet, should be at least 125 years.

However, longevity would be welcome only if a bright outlook and enthusiasm for living were maintained. Taking care of our physical beings through proper diet, exercise, and periods of complete relaxation plays an important part in longevity.

More important, however, is taking an interest in life, and training one's self to dwell on the positive side of living. Following the rules of longevity results in a more youthful outlook and appearance.

If, at the age of 65, a person knew his life span should be 125 years, he would then start searching for something after retirement that would satisfy his reason for being, rather than preparing himself to die.

*Reprinted from *Sunshine Magazine*, January, 1965, page 17.
Library File Reference: Age.

ONLY ONE MOTHER

TO MY MOTHER

I do not build a monument
Of cold, white marble for your sake
That only those who pass may read
And only they memorial make.

My life must be the monument
I consecrate in your behalf.
My charity must carve your name;
My gentleness your epitaph.

Above this record I engrave
No drooping figure.
There must be straight-shouldered courage,
Starry eyes must mark the scroll of destiny.

And may some fragment of your strength
By God's great mystery fall on me,
That through this monument of mine
May shine your immortality.

—Unknown.

OUR MOTHER

Hundreds of stars in the pretty sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of birds in the sunny weather.
Hundreds of dew-drops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one Mother the wide world over.¹

—Unknown.

¹From *Highdays and Holidays*, by Florence Adams and Elizabeth McCarrick, 1942 edition; E. P. Dutton & Co., Inc., New York. N. Y., page 128.

(For Courses 7 and 25, lessons of May 9, "Mother's Day Lesson"; for Course 9, lesson of July 25, "A Leader Honors His Parents"; and for use in Family Home Evening lesson No. 8.)
Library File Reference: Mothers and Motherhood.



Photo by Lee VanWagoner.

*My Grandma is a grandma now,
But once she was a mother . . .*

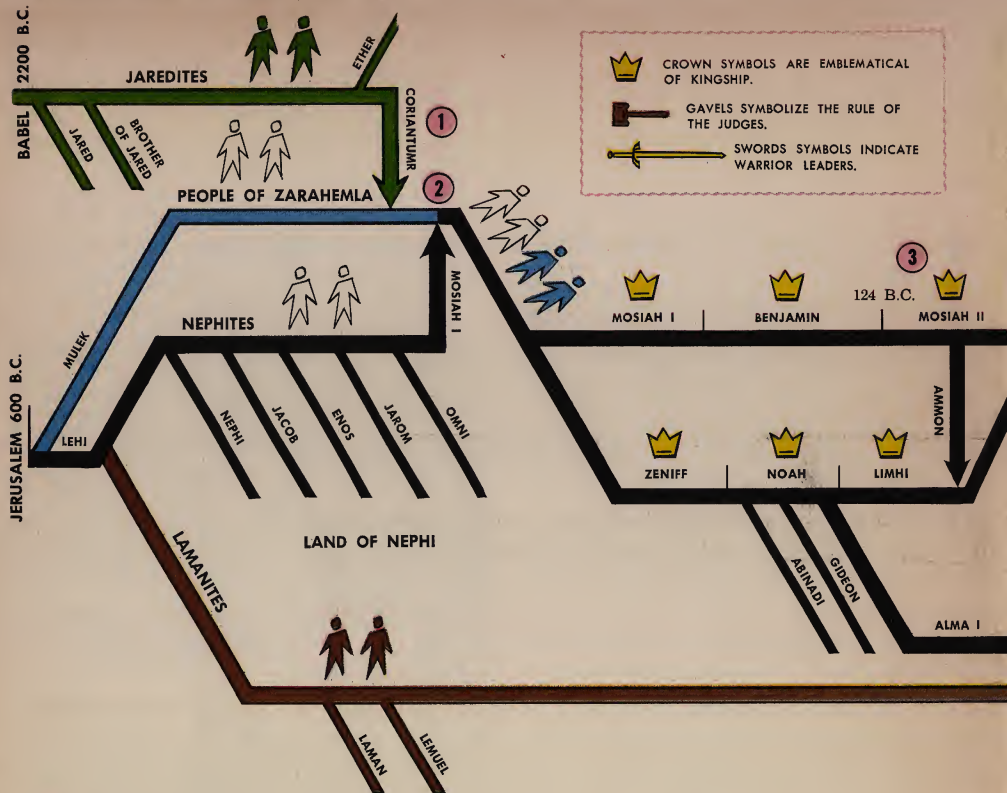
DADDY'S MOTHER

My Grandma is a grandma now,
But she was once a mother,
And Daddy was her little child
As young as my small brother.

I'm glad that Grandma was right there
To help my Daddy grow to be
A man that's kind and strong and true,
A father for a child like me.

—Iris W. Schow.

Photo subjects are Sister Helen R. Robinson, mother of J. Calvin Robinson, who is the father of Nancy Robinson. They reside in Monument Park Fourth Ward, Monument Park West Stake (Salt Lake City).



1 Coriantumr, last of the Jaredites, lived to spend "nine moons" with the Mulekites. Thus the death of the Jaredite civilization coincided with the birth of the Nephite and Mulekite communities. (*Ether* 15:29-32; *3 Nephi*, heading; *Omni* 15 and 21.)

2 In their movements northward, the Nephites discovered Zarahemla. Its inhabitants had come from Jerusalem at the time Zedekiah, king of Judah, was carried away captive to Babylon. They were descendants of Mulek, one of Zedekiah's sons, and of those who had come with him. The Nephites and Mulekites merged and developed a common culture under Nephite leadership. (*Omni* 15 and 19, *Helaman* 8:21; *11 Kings* 25:7.)

3 About 121 B.C. King Mosiah II sent 16 strong men south of Zarahemla to the land of Lehi-Nephi, where two previous groups had gone. The second group had become subject to the Lamanites, and the 16 men sent by Mosiah discovered the descendants of these people still in that cap-

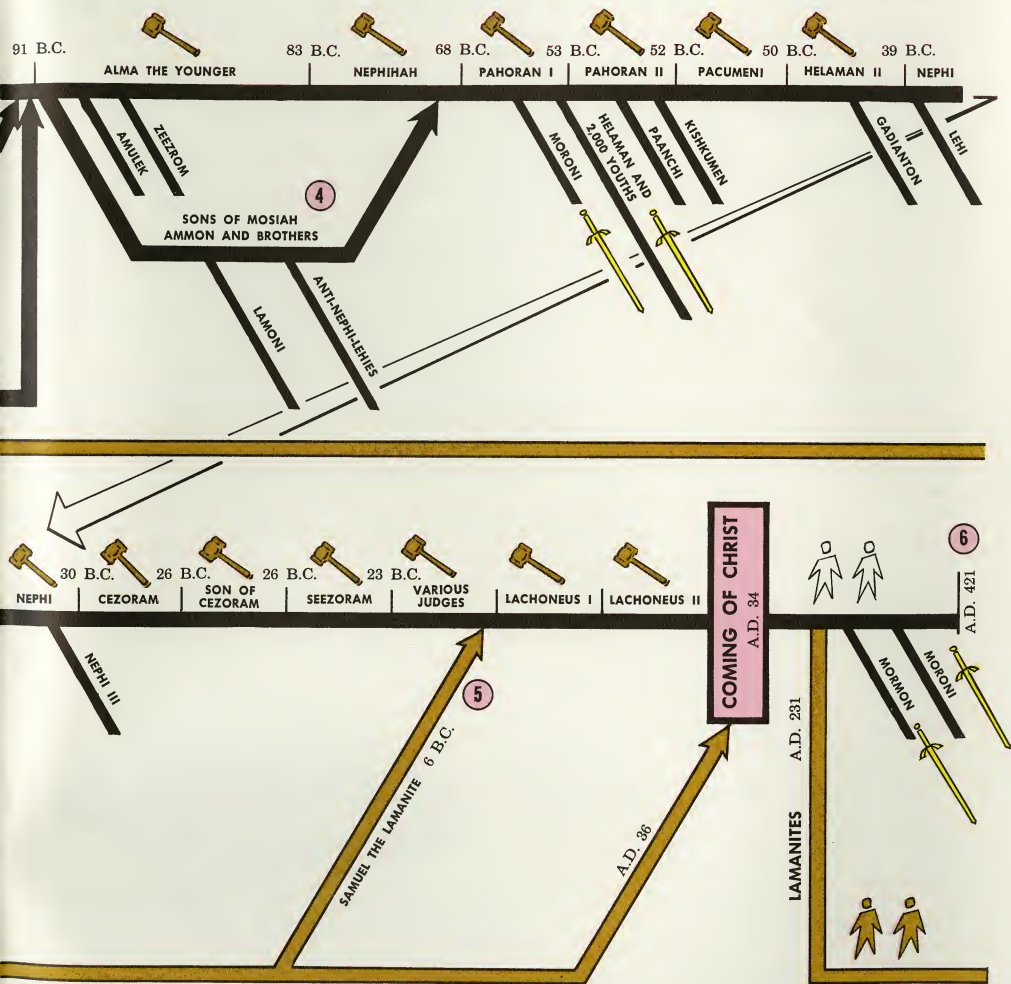
tivity. Subsequently they were freed and returned to the land of Zarahemla. (*Omni* 27 to 30; *Mosiah* 7, 22, 24.)

4 The four sons of Mosiah, repentant sinners, went on a mission to the land of Nephi. They wanted to preach to the Lamanites. After years of devoted service, during which they converted many thousands of Lamanites, they, too, returned to the land of Zarahemla. (*Mosiah* 27; 28:1-10; *Alma* 23:5; 27:14.)

5 Samuel was a converted Lamanite who became a prophet. He preached earnestly from the walls of Zarahemla to the Nephites. He proclaimed that unless the Nephites repented, they would have the Spirit withdrawn from them and would be utterly destroyed. (*Helaman* 13.)

6 The Nephite civilization was destroyed about A.D. 421 by the Lamanites. The descendants of the Lamanites are the American Indians of today.

Book of Mormon Chronology



TROPICAL MONARCH

Columbus was probably right. When he discovered Jamaica during his second voyage to the New World, on May 4, 1494, this description was recorded: "Fairest island that eyes have beheld."

On his fourth voyage, after touring the Caribbean islands and the long coast of Central America, Columbus returned with his weary men and worm-eaten ships to the north coast of Jamaica to rest.

This is our last night on this smiling garden isle, and it is like saying goodbye to a warm, new friend you somehow feel you have known all your life.

The night sky outside is hung with bright lanterns which elsewhere people call stars. There is the distant call of the whistling frog and the rhythm of calypso music.

Tonight there are memories of beautiful bays, like that where Columbus first landed. The water offshore is a light turquoise, blending into a rich, dark blue, like jewel-box velvet. White, powdery beaches cuddle amid vast stretches of green tropical growth. Everywhere there are bright bursts of red, yellow, orange, lavender, and other tints of bougainvillea, oleander, and hibiscus.

Thoughts keep coming back of toothy Jamaican boys biting sticks of sugar cane, of goats wandering through the main streets of Kingston, Jamaica's capital, and of Jamaican women carrying bunches of bananas and firewood on their heads.

There are memories of borders

of poinsettia with blooms as big as dinner plates, and of fern-fringed mountain streams dancing over terraces of limestone. And there is the rich, red dust of bauxite, for making aluminum.

We are reminded, too, of Jamaica's storied past—of the British routing the Spanish from the island, of wealthy buccaneers, and of the shameful shackles of eighteenth century slave trade which brought from Africa forebears of most Jamaicans today.

Nothing gives Jamaica its charm, though, like its trees. There is the regal grace of a wide variety of palms. And the coconut is king. There are the grand silk-cotton trees, and we saw bamboos as big around as men's legs and some forty feet tall. We shall never forget enjoying boiled bananas and green pistachio cake under a spreading almond tree with leaves the shape and size of ping-pong paddles.

But no tree in Jamaica seems to be more loved than the lordly guango. We saw our first guango beside the road near Discovery Bay, where Columbus first landed. The tree is shaped like a massive green cauliflower. The light gray trunk is huge, and the limbs are smooth and muscular appearing. They reach out far, like the outstretched arms of a towering giver. The leaves are in rows, like those on a giant fern. Guango

leaves are the size and shape of large fingers.

We saw this great tree in its full majesty beside grazing cattle, near the road between Spanish Town, Jamaica's former capital, and Kingston.

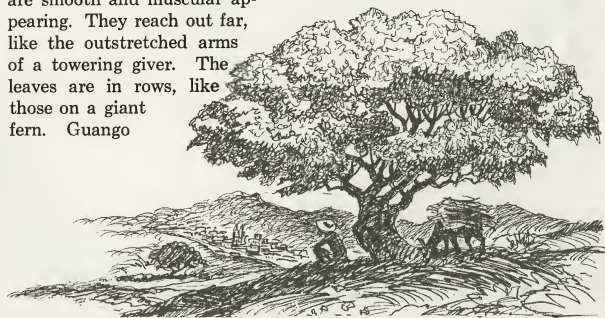
Guango blooms of dainty pink "shaving-brush" flowers cover the roof of the tree.

But those finger-like leaves are what really make the guango a Samaritan of the tropics. At night they close up, allowing dew to descend below. Thus the guinea grass grows thick and tall under a guango. At daybreak the leaves open up and the tree becomes a great umbrella. Its cooling shade covers an area almost as large as that sheltered by a modest home.

These benevolent monarchs of Jamaica stand impressively—their green-plumed heads lifted high, their sturdy trunks knee deep in the rippling emerald of thick grass below. Here is splendor through sharing with others the blessings as they fall. Here is stateliness, too, through quietly protecting with full strength against rays that could harm. Here is one reason why Jamaica to me was so magnificent.

—Wendell J. Ashton.

Library File Reference: Sharing.



GUANGO TREE—Splendor through sharing.

Art by Bill Johnson.

(For Course 9, lesson of June 20, "A Leader Shares"; and of general interest.)

"Mary Manning Carley, Jamaica, The Old and New; Frederick A. Praeger, New York, N.Y., 1962; page 18.